Evangelical Christendom

"Behold Christ Crucified in Christ."

May-June, 1929

The Misuse of Presidential Responsibility

The time has come for protest against the fashion of men elected to positions of temporary responsibility, using their opportunity of reaching a wider audience for the declaration of opinions known to be in opposition to those of the great majority of those they are supposed to represent. It is perfectly true that those who chose a Chairman knew his opinions beforehand, but in many cases men are elected to posts of responsibility in spite of their known opinions through a mistaken sense of fair play for convictions which cannot be shared by those who elect. Under those circumstances it should be assumed that the opportunity would not be seized for proclaiming the very sentiments that are most objectionable to the electors and to the greater outside body they represent. The reverse has been frequently the case, and pain of an intense kind has been caused by men clothed in a little brief authority stating with all the influence given them by office, views which run right across those their position is naturally believed to warrant in holding. In political life when a man is chosen in spite of his politics to take the Chair at a meeting of Citizens, it would be thought outrageous if he utilised what should be considered a personal compliment to make an *ex parte* pronouncement. And if this be good manners in the political sphere, it is hard to see why any lower standard should be accepted by a minister of religion presiding over the annual meeting of his denomination. The lower standard has been adopted and the result will be, in the long run, disintegration instead of the strengthening of the ties that bind men together.

When we are told that the framework of the old theology has gone to pieces and that the traditional system of Christianity is doomed to perish though many valuable things will be conserved, we ask was this an Essex Hall Address? When we are informed that all discovery is revelation and that all knowledge is revelation arising from the fact that God is everywhere, we are confronted at once by a use of words that may appear helpful, but in reality is destructive of the main facts of the Incarnation and the Atonement. It is, of course, true that the Incarnation means nothing to any one until he thinks about it, but the Incarnation is the Word becoming flesh and dwelling among us, and the Atonement is the death of Christ for our Salvation. Both of these great facts are an external Revelation of the Love of God for man. They are not "discoveries" by man using his reason—they are manifestations of God in His dealing with humanity. Man could not have discovered them, but when God has revealed them man knows them and appropriates them for his salvation. There is a world of difference between the discoveries which man makes of the wisdom of God —discoveries that enlarge our horizon—and the facts that God has through man made known to man for his salvation and well-being. We are not pantheists who believe that because God is everywhere "all is God, God is all," but Christians who accept with gratitude what God has made known to us in His Word and brought to the fulness of His self-Revelation in the Person of our Blessed Lord. Revelation is more than

discovery. It is God making Himself known to man, in a way man could never have discovered for himself, and when God revealing Himself to man has been found, man makes the great discovery that the love of God is greater and vaster than he could imagine. How can God love so! is his exclamation when he knows the wondrous provision God has made for him.

Fundamentally and emphatically we have to differ from and to condemn Mr. Rhondda Williams' principle of Revelation, and if it were possible we have to condemn more thoroughly as anti-Christian his statement that "Salvation is just goodness, the man who is being saved is the man who is growing good. Probably in our modern environment it would be very much more forceful to speak of "becoming good" than of being "saved"! It is, of course, true that the saved man becomes good. To say anything else is to run counter to the whole ethical conception of life as taught in Holy Writ. But the "becoming good" is the fruit of salvation, not salvation itself, which is the starting-point of the process, which begins when man becomes a new creature in his Saviour. We cannot understand how Mr. Williams gets rid of the fact of sin and the saving of man from sin as the fundamental conception that runs through the New Testament. The modern environment seeks to exclude sin from thought, whereas it cannot shut out sin from life. Men have got into the habit of comparing themselves with their neighbours and of discovering that they are no worse than they are. A smug self-satisfaction ensues and sin ceases to be sin because it is universal. The fact that it is universal necessitates a Saviour Who can save from sin, and the man who contrasts himself with the Lord Jesus Christ knows that he is "false and full of sin." The whole argument of Mr. Williams is vitiated by his habit of making man the measure of God, instead of seeing that God has revealed Himself in His Son to show man how much he hates sin and loves the sinner. He has made the richest provision for saving man from what He hates by revealing Himself in the Son of His love, Who has died for man upon the Cross. The modern man just as much as the ancient man knows that he has fallen short of the glory of God, because of his sin, and his need of the Saviour and salvation is not one whit less than that of the man of two thousand years ago. And what is more, in his best moments he confesses it. And in the year 1929, when he remembers 1914-19, he cannot take rose-water views of the salvation through culture, or the advance through environment of human nature to a state of salvation. Facts are facts and will have their way, in spite of the distortions of preachers who shut their eyes to what displeases them and forget the Gospel which alone gives them the warrant to be considered ministers of Christ.

There are some thoughts in Mr. Williams' address that will command the approval of traditional Christians, but the whole speech is vitiated by his denial of the finality of New Testament teaching. We have never conceived Christianity as something static—a message of stagnation. We have always looked upon the Lord as "the Way, the Truth, and the Life," Who came to give life more abundant to all who believe on and follow Him. It is quite true that the world will never accept Christianity on mere authority, no matter how great that authority may be; but when Christianity is accepted, the authority of Christ must be final and the authority of His Word the final court of appeal for men. It is a libel on Christian thinkers to say that they have need to learn from scientific men the love of Truth, for while it is quite true that some men have preferred darkness to light and by so doing think they have honoured God, those who are convinced that Christ is God, love and welcome Truth with as much eagerness as the greatest of scientific pioneers. But it can never be forgotten that the Christian has found the Pearl of great price and is no longer a seeker for salvation and forgiveness. Other objects may be sought, but they are secondary, and the evil of utterances such as that we have under consideration is their ignoring the great end of the Gospel, despising the Revelation of God and making subsidiary matters the primary consideration. The preacher mistakes the fruit for the source of fruit; he confuses the passing spirit of the age with the eternal Spirit of God and thinks that in the changes and chances of this life he finds a permanency which can alone be sought and found in Him, Who came to be light to the World and is the true Light, Who alone can save men from their sins and give them newness of life.

Notes.

New Vice-Presidents, and Members of Council.—Our readers must have noted the recent heavy losses the Alliance has suffered in the death of beloved and honoured Vice-Presidents and Members of its Councils. The matter has been receiving close attention by the Executive, and we are glad to announce new friends who have cordially consented to join as Officers of the Alliance in the following capacities:—

As Vice-Presidents: Rt. Rev. Bishop E. A. Knox, D.D., Rt. Hon. Sir Donald Maclean, K.B.E., Sir Thomas Leonard, J.P., Sir Stephen Sale, K.C.I.E., Sir G. B. Hunter, K.B.E., Sir W. G. Lobjoit, O.B.E., J.P., Colonel Sir Robert Williams, Bart., J. F. W. Deacon, Esq., D.L., J.P., Reginald Cory, Esq.

As Members of the General Council: Rev. T. W. Gilbert, D.D., Principal of St. John's Hall, Highbury, Rev. J. Russell Howden, B.D., Rev. E. W. Mowll, M.A., Rector of St. Aldate's, Oxford, Rev. Bryan Isaac, of the Church Pastoral Aid Society, Rev. J. A. Sharp, D.D., Ex-President of the Wesleyan-Methodist Conference, Rev. H. Tydeman Chilvers, of the Metropolitan Tabernacle, Rev. Samuel Chadwick, Rev. Thomas Nightingale, Rev. R. Moffat Gautrey, Andrew Williamson, Esq., E. P. Foquet Sutton, Esq., Joseph Cheal, Esq., A. D. Derry, Esq., T. S. Penny, Esq., J.P. We hope to announce further acceptances in our next issue.

In Memoriam—Canon F. C. Davies, C.B.E.—By the death of the Rev. F. C. Davies, Canon of Southwark Cathedral and Vicar of Reigate, the World's Evangelical Alliance loses a Member of Council who had won the esteem and affection of all his colleagues. Canon Davies was a man with vision and at the same time one who saw things as they are and strove to bring them into agreement with the teaching of the Gospel. As one of the leaders of the Friendly Society Movement he realised what brotherhood means among working men, and as a Minister of the Gospel he worked to make the inner unity of the followers of Our Lord manifest in the work of His Church. No man had a more balanced judgment united with a power of conciliation. He went through life teaching his friends to understand one another better, and it was his great aim to lead Anglican and Free Church Evangelicals to see that the things which divide them are far less important than those they hold in common. Faithful in his attachment to the teaching of Our Lord, he worked to the end of his active life with a consecrated unselfishness and readiness to help that are the best proof that a man has learned the meaning of his Saviour's "Inasmuch," and with endeavours to apply it to the problems of every-day experience.

The following Resolution was adopted by the Executive Council by standing vote on May 23rd:—

> This Council has heard with deep sorrow of the Home Call of Rev. Canon Davies, a Member of the General and Executive Councils for many years, and they desire to offer to Mrs. Davies and her family their heartfelt sympathy in their irreparable loss. The Church has lost a faithful Minister of the Gospel of Christ Jesus possessing vision and broadmindedness, the people at large a man of warm-hearted and brotherly instincts, and the poor a kind friend, who in his long public and private life endeared himself to a very wide circle.

Lord Meston on "The Approach to India."—On Thursday, April 18th, the Rt. Hon. Lord Meston, of Dunottar and Agra, K.C.S.I., addressed a large gathering in the Reception Rooms of the Alliance House on the subject of "The Missionary Approach to India." Mr. R. C. Hart Dyke presided, and those supporting included representatives of the Missionary Societies and other bodies. After tracing the contrasting effects of Buddhism and of Islam on Hinduism, Lord Meston said that in the last 200 years there had been many remarkable reform movements in Hinduism, and its old conceptions had been impinged upon in many directions. He did not share the view that Agnosticism was widely prevalent among the educated classes of India. If there were Hindus who paraded their Agnosticism before the world it was a temporary and transitional phase: they were only crossing the road to substitute one faith for another. We had given India adminis-

trative and other standards based on the essentials of Christianity. It was significant of the wide differences of point of view that the Indian, as, for instance, in the writings of Sir Rabindranath Tagore, should hold so strongly the belief that the spirituality of the East stood out in contrast to the materialism of the West. He believed that Christianity was the only ultimate solution of the tremendous problems of India, but in its presentation we were enormously handicapped by our own dissentions. Intellectual Hindus and Mohammedans were always asking their English friends to explain the discrepancy between our doing and our faith, and still more between each other about doctrines which some sections held to be of chief importance and other sections regarded as unimportant. They also asked how we could reconcile ideas which some sections still preached, at least officially, with the known hesitations of profound Christian thinkers to accept certain physical conditions and traditions underlying them. This set one thinking about unessential points in our faith, and whether we could get together to see whether our teachings, or at least our presentation of them, could not be simplified and unified in the light of present-day developments. The proceedings terminated with a hearty vote of thanks to Lord Meston proposed by the Rev. the Hon. W. Talbot Rice, and seconded by Rev. J. Chalmers Lyon, Hon. Secretaries of the Alliance.

Lady Flinders Petrie on "Recent Discoveries in the Desert of Edom."—On Thursday, May, 16th, Lady Flinders Petrie, of the British School of Archæology in Egypt and Egyptian Research Account, gave an original lecture at the Alliance House, embodying unpublished material on the discoveries that are in course of progress on the borders of Palestine and Egypt. The lecture was accompanied with electric lantern pictures of Gerar and Beth-Peleth, both of which are being dug and have already brought to light interesting finds, some of these corroborating the Old Testament history and facts. The charming way in which Lady Petrie referred to this issue won all hearts, and we are indeed glad to have received from her subsequently a note, in which she expresses thanks for the occasion and its far-reaching issues. A vote of thanks to Lady Petrie was proposed by Rev. the Hon. W. Talbot Rice (who presided) and seconded by the General Secretary of the Alliance who expressed the hope that before her return to Egypt in November Lady Petrie would receive invitations to repeat the lecture in other places. The lecture cannot fail to substantiate faith. Any one able and willing to make arrangements may communicate with the General Secretary at 19, Russell Square, W.C.1.

Soviet Attack on Religion.—The following Resolution of the Executive Council speaks for itself, and we ask the help of all to give it the widest possible publicity. A copy has been forwarded to the Council of the League of Nations and the Prime Minister:

> The Council of the World's Evangelical Alliance, British Organisation, after considering information on the activities of the Soviet Government in Russia with reference to Religious liberty, hereby express their sympathy with those of all classes and creeds in Russia who are deprived of the right to worship in accordance with their conscience and to propagate their religious views with due respect to those of other citizens in accordance with the principles of religious freedom. The proposed withdrawal from Russian Christians of the right to evangelise in favour of special privileges and rights granted to anti-religious propaganda calls for international condemnation, and for consideration by the League of Nations, with which the Soviet Government is associated. The Council appeal to Christians of every name and nationality and to all who value religious freedom to offer prayer to God for their fellow Christians in Russia subjected to religious persecution under the Government of Soviet Russia.

Protestantism in Italy.—The Council are giving close attention to the issues arising from the Lateran Treaty between the Government of Italy and the Pope. Already differences of fundamental principle are manifesting themselves between Mussolini and the Pope, and we regard Fascism and Papalism as being in basic contradiction, not so much as either being opposed to despotism, but because each claims to be supreme! Recent speeches by Il Duce can be anything but satisfactory in Vatican circles, and we may await the future with interest. In the meantime the text of the new law relating to non-Roman Churches and interests not only conserves their former

states and rights, but rather seems to indicate their enlargement. In other words, religious liberty in Italy exists, although the course of events may demand pressure on the Protestant side. The Government appears to have made it clear that no Papal ascendency can be permitted in any department of social life, and particularly in the schools. The State adopts a policy of neutrality in the sphere of religion, and information to hand seems to support the view that there is to be the maintenance of full religious toleration for all bodies. Following the "Catholic emancipation" festivities throughout the Roman Church in England, why not a great "Protestant emancipation" festival in Rome?

The Basis of Church Re-Union?—Those who are ardently working for Church Unity must have received a shock when the address from the Chair of the Congregational Union by Rev. Rhondda Williams was published. We have dealt with it, rather leniently, in the leading article on page 73. In the *Christian World* of April 4th, a correspondent asks the question "Was Moses mistaken in commanding sacrifice for sin in the most solemn manner?" Dr. Selbie offers this reply: "In commanding sacrifice for sin, Moses was no doubt doing the best he could for his people, and for the situation in which they found themselves. But it does not follow that what he enjoined upon them and what he believed God intended him to enjoin upon them was necessarily intended to be enjoined upon humanity for all time." This is Dr. Selbie's opinion and must be read as such. The answer to so serious a question is to be found in Hebrews, chapters 7-10, culminating in the words, "But this man after He had offered one sacrifice for sins for ever, sat down on the right hand of God." No kind of reference is made by Dr. Selbie to this New Testament revelation of the mind of God in matters of O.T. law and grace, and in response to another question he states "There are, of course" (why of course?), "parts of the Old Testament which have no religious value, though they may be important materials for history. Indeed, the whole Old Testament may be regarded as useful and reliable for what it intends or professes to do, but we make a mistake in expecting from it more than it can really give." Even if there was foundation for such a statement, it is, in our opinion, unfair to answer questions raised concerning the O.T. without at least referring to New Testament revelation as a commentary on the Old. Do Evangelicals in their most comprehensive setting desire Reunion on any such kind of critical basis? We do not believe they do. We suggest to Dr. Selbie that he will be doing greater justice to himself and to the whole fabric of Christianity if he will endeavour to be constructive and positive rather than critical and negative.

Rights of Conscience in Egypt.—Mr. Douglas Porter, General Secretary of the Egypt General Mission, writes on April 15th: "Please accept our very warm thanks for your kindness in putting in your Magazine the notice on the subject of 'Rights of Conscience in Egypt.' We are most anxious that the Christian public at home should be made aware of the condition of things in Egypt, and on this account we greatly appreciate your kindness in including the paragraph. I may say that we have to deal with two such cases, in both of which judgment has been finally given against the girls concerned, in spite of the fact that they are of age in the eyes of the new constitutional law. It is, of course, only to be expected that Islamic Religious Courts should do nothing else than administer Moslem Law, but it may be that God will work for us by stirring up public opinion, or in some other way giving deliverance to those two poor girls. Every effort is being made to induce them to contract marriages with Moslems."

The Week of Prayer in France.—Pastor André Monod writes:—

> The Week of Prayer has been observed in Paris and in our country at large with a marked interest. It is felt that the work of the Alliance, mostly through common prayer, is the best permanent embodiment of the longing for spiritual unity which was expressed mostly in ecclesiastical and theological terms in Lausanne.
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> The Week of Prayer, not a new thing, has been put in a new light; there was no division of opinion on that regard, while the great Conferences have no such privilege.
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> Nevertheless, it was observed in Paris that while we had more than thirty prayer meetings organised during the same week, the so-called

general meetings were not so well attended as those organised under the name of the Alliance.

The Appeal going with the programme has been particularly well received this year, and printed in most of our religious papers, as it was brief and lucid. The French translation was found good. No particular appeal was deemed more appropriate for the Paris programme.

We will be once more grateful for a grant from the World's Evangelical Alliance.

Concerning the bi-lingual area of Alsace, we were grateful for the sending of a ready-made and excellent translation in German of the programme. It was duly circulated by the care of the Société Evangélique de Strasbourg.

Another Report, from Cochin China.—Mr. H. A. Jackson, writing from Saigon, Cochin China, on April 6th, adds this testimony to the Universal Week of Prayer, 1929. We are always thankful to hear of signs following in the direction of the salvation of souls:

You have doubtless looked for mail from our corner of the globe and wondered if we observed the Universal Week of Prayer for 1929. Let me assure you at once that we did, in all of Indo-China, with the result that Churches were revived and individuals were blessed. The entire programme of the week was translated into Annamese and sent to each station and out-station where native preachers or church officers presided.

I cannot report for the whole field, but the Christians in our district had a blessed time with the Lord. They met each morning for Bible study (according to the programme). In the afternoon they came together again for prayer, and in the evening evangelistic services were held for unbelievers. There were many visible results that have been very encouraging! We all rejoice over every sinner that came to repentance and thank God for the deepening of believers in the Christian life.

The Christians at Cantho had been two years securing land and putting in the foundations of a church. Because of indifference on the part of some and division on the part of others, the whole proposition had come to a standstill, and most of the Christians were satisfied to leave things as they were. But God so spoke to the hearts of individuals and showed them their responsibilities during the Week of Prayer that over seventeen thousand piasters were pledged toward the church building. The Christians shed a few tears, confessed one to another, buried old grievances, and got back to the place of love and unity.

I know that this is a very small part of what God did for the Christian Church during that first week of the new year. May this spirit of co-operation continue until the Church of Jesus Christ is so revived that the world will stand in amazement at the wonder working of our God.

Letter from Rev. Adam Podin (Estonia).

KAGEL, ESTONIA.

To the General Secretary,
WORLD'S EVANGELICAL ALLIANCE,

Dear Brother in Christ.

I am sure you have been looking forward to get some news from us about our work, but there have been hindrances that have prevented me to send you a longer letter.

The unpleasant influenza, strengthened by the unusual cold, has been raging in our country as all over the world. The death angel had an earnest harvest. In our country it is the custom to bring the dead before being buried into the church, where the pastor conducts a funeral service, and then they are taken to the cemetery. The influenza changed partially those customs. During the late winter months each Sunday 18—20 coffins stood at the Lutheran Church doors; it was impossible to bring them into the church for lack of room, but the pastor had to say his last words in many cases outside the church. Such has been the situation in Estonia. Praise God, though we had been deeply affected, still we are all alive and the death angel has passed our church and house.

Another reason of my silence: I had not considered my age and illness, working too hard. In one of the prisons where I had held two large meetings, beside 12 smaller ones in separate cells, here I had done too much, my health broke down and I had a heart attack. Illness and cold weather have prevented full recovery, so I had to keep indoors against my own will. I have not been idle, but tried to do all I could.

The death angel visited the leper asylums and called away some of the believers that were converted last year. I was called to conduct the burial service, but for the severe cold and not being well myself I could not go, but I wrote a sermon and sent to them to be read at the funeral service. Beside this, I had some money given by dear friends, so I forwarded a parcel containing coffee, sugar and flour for white bread, to prepare a burial meal. Such action has been unknown before. They have been so overwhelmed through the gift of love, and the statement of God's love, purpose of life, and Christian hope even in death, that there was no end of thanks.

As soon as I felt better I arranged a mission tour, this time not alone but with our young people at Keila, visiting three prisons and three large country districts. After three hours' travelling by train we arrived at Hapsal. On the station, farmers with sledges were waiting to take us about. I had 23 helpers with me, including my wife. At first we drove to the prison. Entering the prison, we were saluted with a brass band, music played by the prisoners. Before we started our mission tour, my young people thought it would be better to have a programme for all the places with starting and closing hymns, as you will see on the enclosed programme. At the beginning of the service each prisoner got one of them with the officials. I delivered my message, speaking for about 45 minutes. A student and my wife spoke afterwards. Between the addresses and

prayers our young people played and sang beautifully. The meeting lasted over two hours. The Spirit of God rested upon us, and by its influence many a prisoner was shedding tears of repentance, with the growing intention to begin a new life right away in prison. We also distributed New Testaments to those who did not possess one. Leaving the prison, the brass band of the prisoners sent us off with music.

From the prison we drove to a room where the farmers had ordered a good dinner for my large family. After refreshment we started for a place seven miles away in the country, where the first service was to be held. It was a large hall, but not large enough to accommodate the huge crowd that had come to listen to the gospel, brought to them through preaching, singing and music. Sorry to say many had to stand behind the doors. We had a great opportunity to speak to an audience that had not heard the clear gospel before. Mrs Podin gave an address especially for women, showing the way of Salvation to those that were not Christians, and again to the women that were believers; what a blessing they can be when they are really God's property. Her message brought a great blessing, as it had deeply touched their hearts. Here again my young people testified fearlessly and clearly how happy they are since they have given their young lives to the Lord and for Him Who gave His life for them. Their singing and playing was between every speech. The service had lasted over three hours, the air was unbearable, the poor petrol light went out, but the people did not go out but wanted to hear more of it. When we closed our service it was quite dark outside, but not too dark for the good farmers to pick up my helpers to take them to their various homes for the night. Where they went to I had no idea as they were so largely scattered, but on Sunday morning I met them all safe and sound at Ridali in the church.

We commenced our service at 11 o'clock. Although the church building is the largest in that district, it was far too small. Many had to stand outside the doors and windows and listen from afar to the singing and music. This service lasted nearly four hours! The Lord blessed our efforts so wonderfully that the country people did not know how to show their gratitude to us for giving them and their people such a treat and edification. At the close of the meeting dinner was waiting for us in a separate room, through which our strength was renewed for the next service at Hapsal. As soon as we were ready after our dinner here again sledges were waiting for us to bring us to Hapsal, where we started our work in the prison the day before. The last service was held in the same church where you also had been preaching when visiting Estonia. From that service you held in that place you are still remembered in love and are living in their memories.

The meeting in that church was so overcrowded that hundreds did not find room in the church but had to stay behind the doors and windows.

I felt in Ridali already that I could not lead the last meeting because of physical weakness, so I trusted the management of the whole service to one of the young men, and I, with Mrs. Podin, went on to the station, took the train and arrived home the same night. My young people reached home next morning, all well but very tired.

The other two prisons on our programme I had to postpone as I felt I would not be able to accomplish my holy and earnest task towards God and my fellow men.

Please remember me in your prayers, as I need very much the prayers of God's people.

Yours in the Master's service,

ADAM PODIN.

The General Election.—As we are going to press the full returns from the Constituencies are available showing that a Labour Government will be in power, but without a working majority. This result constitutes a situation of serious Parliamentary difficulty, but we have no doubt it can, and will be surmounted. It is the clear duty of all Christian people of goodwill to pray, and to pray earnestly, that the result of the election, which has already been the subject of many prayers, may be overruled by God to the good of His Church and of our Nation and Empire. We speak without party prejudice of any kind. Frankly, we are concerned to learn that one at least, if not two, of the contending parties gave explicit assurances to the Roman Catholic demand for a new Educational Bill in their favour. This is not merely a political matter, otherwise we should not comment upon it. We foresee a coming Protestant struggle in this country, and we count upon all who read this magazine for their prayers that, under the guidance of God, new steps which will have to be taken to safeguard our Protestant heritage may be wisely planned and guided to success. Once again we reiterate the call "Wake up, England."

The True Catholic Church.—When so eminent a contemporary as the *Spectator* discusses this question, and claims are pressed in Roman and Anglo-Catholic circles for supremacy in Church unity, it is well to fall back upon the Holy Scriptures and make them the foundation of faith and works. In *The Dawn* (published by Messrs. Thynne & Jarvis, Whitefriars Street, E.C.), a monthly magazine, edited by Mr. D. M. Panton, and consequently full of ripe intellect and insight into Truth, there is an illuminating article, entitled "The True Catholic Church." We

venture to quote two paragraphs from the article, which point to the spirit and aims of the World's Evangelical Alliance in its high calling to cement fellowship and co-operation among all the members of the Church which is the Body of Christ :—

THE TRUE CATHOLIC CHURCH.

Disruption has been a constant cancer in the Body of Christ. The unity made in heaven is broken into fragments on earth. At this moment (for example) there are four separate bodies of Quakers in the United States, nine distinct Presbyterian bodies, fourteen Baptist, fifteen Methodist, and eighteen Lutheran. In Brethrenism, constant rupture—rupture, we had almost said, on principle—has marred one of the most powerful weapons for good forged in our dispensation: there are cities in England where there are fifteen and more divisions of Brethren. And it is one of the worst portents of to-day that, just as the Church of Rome is climbing back into power, it is the Evangelical groups which are sundering. The Evangelicals of the Church of England, itself on the brink of a vast disruption, have broken into hostile camps; division threatens to drive a wedge through the heart of 'Keswick'; a sharp fissure is cleaving the ranks of the American Fundamentalists; and the Salvation Army has narrowly escaped (if it has escaped) a huge schism. Nor, probably, is there any local assembly round the globe which has not in it the seeds of violent disruption.

Now it is a golden truth that God has put into our hands a sevenfold unity whereby, even if the worst happen, any believer can keep his catholic integrity; and this unity lies embedded in something infinitely more difficult to attain and to maintain than fact or doctrine. Unity is buried deep in heavenly grace. "With all lowliness and meekness, with long-suffering, forbearing one another in love, STRIVING"—for it will require the utmost effort, and constant self-abnegation—"to *keep* the unity of the Spirit in the bond of peace" (Eph. iv. 2). Unity is the fruit of ripeness of character: the battle for unity is won or lost in the heart ere ever it reaches the intellect or the church. While on all explicit declarations of Holy Writ there can be no yielding, and God asks for no surrender of principle or sacrifice of truth, a vast sphere remains where loving concession and mutual tolerance not only make a much more powerful church, but create one of life's sweetest joys. The epigram of Melanchthon has survived, because it has deserved to survive, many centuries:—"In *essentials*, unity; in *non-essentials*, liberty; in all things, charity."

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the continued manifestation of the Presence of the Holy Spirit.

For an inspiring Annual Meeting, and its record of "God with us."

For all experiences of "Grace to help in time of need."

LET US PRAY—

For the recovery of the King.

For a greater spirit of love in action amongst all who say "Jesus is LORD."

That love may be without hypocrisy, and in spite of prejudices.

For those who criticise the Bible, rather than allow the Bible to criticise them.

For all who mould Christian Reunion, that they may endeavour to keep the Unity of the Spirit, in the Bond of Peace.

For Believers in Russia, and for the overthrow of the Soviet anti-religious campaign.

That religious freedom may be enjoyed by all alike in Spain.

For Protestants in Italy, especially of the Waldensian Church and its Missions.

For new work of the Evangelical Alliance on the Continent, and for its efforts to help Continental Evangelicals.

For Mr. Adam Podin (Estonia): our workers in Malta; and for all agents and representatives of the Alliance at home and abroad.

Our 83rd Anniversary:

AN INSPIRING MAY MEETING

THE vigour of the World's Evangelical Alliance was evidenced by the gathering in Livingstone Hall, Westminster, on Wednesday, May 1st, to celebrate the 83rd Anniversary of the British Organisation. One newspaper report of the proceedings comments upon the attendance in the light of some five or six other Annual Meetings taking place at the same hour, 3 p.m. We can thank God for the growing interest in the Alliance and its central witness to Christian Unity on the Scriptural basis of Truth and Love. "Fresh mandates and unfailing Grace and guidance in fulfilling them" were among the things for which we had assembled for thanksgiving, and throughout the meeting was an enthusiastic one.

Mr. Reginald C. Hart Dyke, Hon. Treasurer and Chairman of the Council, presided, supported by numerous friends and members of the Council, for some of whom we regret there was not room on the platform. The National Anthem was sung, and afterwards the Rev. the Hon. W. Talbot Rice, M.A. (Hon. Secretary), having read a passage of Scripture, offered Prayer. Immediately after Mr. Talbot Rice said: "It is not everybody who knows when our birthdays are, but we happen to know that it is our Chairman's birthday to-day. We want to wish him many happy returns, and much happiness during the new year upon which he enters to-day, and also to convey to him our very warm appreciation of all he does in connection with the Alliance. He has been Hon. Treasurer and Chairman of the Council for ten years, and has given the best of his time and wisdom to it. We are all very grateful to him, and while we wish him many happy returns of his birthday, we feel he could not spend it better than here." (Applause.) Having briefly responded, the Chairman called upon the General Secretary, Mr. H. Martyn Gooch, to give a *résumé* of the 83rd Annual Report of the Council.

The Annual Report (which will shortly be circulated to all Members and Subscribers) embodied a comprehensive survey of the present position in regard to Christian Unity and Reunion. In the forefront of matters referred to was that of Prayer Book Revision, recalling the third great united gathering arranged by the Alliance, in the month of June, 1928, in opposition to the proposals of the Archbishops and Bishops. There were those, said Mr. Gooch, who complained that the Alliance should have come into that great question, although it was essential that it should do so, and it had the whole of the Free Churches behind its action. He thought they might say, not in any spirit of exultation over their opponents—that would be impossible by the Alliance—that the part the Alliance took when it convened these great meetings was a worthy action in a matter which touched as few subjects had touched for many years the history of the nation and the actual interest not only of the Church and the Churches, but of the nation as a whole. They were only hopeful now that the matter would not be brought forward again, at least for the present.

THE URGE OF REUNION.

The report went on to speak of the urge to Reunion, admittedly due in large measure to the faithful and persistent endeavour of the Alliance to "keep the unity of the Spirit in the bond of peace." No plans for home Reunion could be acceptable which did not safeguard the Reformed and Protestant religion of the Church and the Throne. Happily the laity of the Church of England, as well as of the Free Churches, could in large numbers be relied upon for support to maintain the New Testament ideal of the Church and basis of Christian union. The question to be settled was whether the Church of England would prefer kinship with the Protestant and non-Episcopal Churches or be rent in twain through seeking reunion with Anglo-Catholicism, the Roman Church, or the Eastern Orthodox Churches. In the Mission Field the movements towards union among the converts of denominational activities had been fostered by the Universal Week of Prayer, which brought together missionaries, native clergy and people, and thereby proved that there was real unity at the heart of the Gospel. Much intensive work in the interests of Protestant and Evangelical Churches on the Continent of Europe had occupied the attention of the Council. Mention was made of visits by the General Secretary to Transylvania, Hungary and Poland, and of the work of the Alliance in Spain, Estonia, France and Italy, and other parts of the world. The ordinary income was £5,343, and there was a balance in hand of £306.

THE CHAIRMAN, Mr. R. C. HART DYKE, said:

My dear friends,—You heard a reference in the Report read by Mr. Gooch to those who had passed from us during the year. In that connection I would like to make a few preliminary remarks before moving the Resolution. A few days ago we were passing the annual business accounts of the Alliance at Russell Square, and the members present were good enough to

address a vote of thanks to myself for having acted as Chairman. In my reply I quoted the name of Captain Baring, who had no real friends until he was converted. Then I thought of some of the real friends I have made since I became allied with the work of the Evangelical Alliance. This leads me to say how much I and my colleagues miss the presence with us of Pastor Fuller Gooch. After meeting him I felt that I had made a very real friend, and now I miss him correspondingly. He was a man mighty in the Scriptures, as we all know, and in faith, and true to the Word of God. I hope there are others like him, but still he was in my opinion unique, and I miss him very much and his power in prayer at our gatherings. I would just like to say how much we sympathise with our dear friend, Mr. Martyn Gooch.

I have to move the following Resolution: "That this Meeting receives the 83rd Annual Report with heartfelt thankfulness to God for His grace and favour during another year, manifest in the extension of the work of the World's Evangelical Alliance at home and abroad; and appeals to all who follow Christ Jesus as Saviour and Lord for personal co-operation with the Alliance in its home and foreign work for the furtherance of Christian Union and Reunion on the Scriptural basis of Truth and Love."

It was fitting that to-day we opened our meeting by singing the National Anthem. It is obvious why we did it. Our thoughts are still with His Majesty the King in his illness. We all feel in our own minds now what we think about the power of Prayer. We believe that He who is the Great Physician acted as the aider of those who were in a responsible position in their treatment to bring His Majesty through the great crisis of his illness, and onward to the present moment. I am equally sure that our prayers will be for His Majesty still in order that his recovery may be complete. We have received the following letter, addressed to Mr. Gooch, from Sir William Joynson-Hicks, who is a Vice-President of the Alliance:

WHITEHALL, LONDON, S.W.1,
25th April, 1929.

DEAR MR. GOOCH,

I am so sorry that it is not possible for me to be present with you at the 83rd Annual Meeting of the World's Evangelical Alliance on Wednesday next, but I am already engaged speaking elsewhere.

I have read your Report with great interest, and cannot forget the important part which the Alliance took in the great battle for Evangelical freedom regarding the Prayer Book a year ago.

It is, however, not in regard to that that I think perhaps the Alliance exercises its greatest influence—but in its world-wide effort in the cause of Christian Unity. I was speaking only last Monday at the Queen's Hall in favour of a greater union and co-operation between the Christian Churches. It is bound to come: it is needed at home—but it is insistent in the Mission fields, and I am sure that there is no greater work to which the Alliance can devote itself than the education of the various Churches of our land to this great ideal.

Yours sincerely,
W. JOYNSON-HICKS.

That letter reminds us of what Mr. Gooch has already alluded to—the part taken by Sir William and by the Alliance with regard to Prayer Book revision. It reminds us of the activities of this Alliance, and of the big meetings held in the Albert Hall and the Queen's Hall with regard to the Prayer Book, and, later, in November last, of the great Queen's Hall meeting in connection with the John Bunyan Tercentenary.

Mr. Gooch has referred to the balance in hand, and has shown that that balance is not quite so good as it looks after the special appeal that was made. Then, as to the Thanksgiving Fund of £10,000 now being raised, there is still £5,000 outstanding. It would be a tremendous help for our work at home and abroad, especially in aid of suffering religious communities, if that £10,000 could be realised. You have heard one letter read, and you see how grateful our continental friends are for these grants. There is another letter from Athens, acknowledging a grant of £50, and sending grateful thanks. Then we have received an equally grateful letter from Dr. McIntyre, of the Glasgow Bible Institute, in which he acknowledges the receipt of £50, which is being applied toward the expenses of students from Czecho-Slovakia. Grants have also been sent to Belgium, Italy, and Hungary and other parts.

I think you will agree with me that there are two other outstanding points in the Report, and these are, first, the larger numbers attending and the additional countries joining in the Week of Prayer; and, secondly, our energetic Secretary's deputation tour of one month in Rumania and Hungary, and subsequently in Poland. I had personal contact with him as regards what he mentioned about the Deaconess Institute in Poland. I was astonished, in the interview we had at the Polish Legation, to see what an important influence the Evangelical Alliance exerted in this question. The greatest credit is due to Mr. Gooch for the way in which that matter was handled to its conclusion.

Personally, I feel there is a great future in front of the Alliance and its work. There is still the question of Prayer Book revision to be decided; it cannot be left as it is, indefinitely, I suppose. Then there is our striving for the predominance of Evangelical Truth—a matter which is becoming more and more important—and for the preservation of the Bible, which in my opinion is Divinely Inspired from cover to cover. Then abroad, as has been already mentioned, there is unquestionably an increasing power of the Papacy. In view of recent events in Italy I wish to quote, on the subject of the Bible, from our magazine, EVANGELICAL CHRISTENDOM, as far back as 1924, in the July and August number, and you

will see how valuable our witness is. "It is of ominous interest to people abroad whose range of reading is not as wide as here. It is the work of the Church to lift the thought of the time up to the level of her Divine Message; not to bring her message down to the level of the thought of the time." I think there is tremendous truth in that it reminds me of many years ago when as a boy I used to delight in looking at the skits in *Punch*, produced by John Leech. There were two missionaries marching, and one said to the other, "Friend, you are not in step." The reply was, "Ain't I? then change yours!" That was a levelling process in which the one who was correct was asked to level down to the one who was out of step. The same is going on to-day—a levelling down of Bible Truth, of most vital doctrines, doctrines affecting our Salvation. Well, God remains, and His Word remains. Every jot and tittle of that Word will be fulfilled. The work of levelling up is one in which the Alliance is prepared to take its part. It is prepared to do its work in this country and abroad, work which God has so signally blessed in the past, and it asks the Lord's people to aid that work by their prayers and gifts, in order that it may be carried on to the glory of His dear Son.

In closing I wish to record my thanks and, I think I may add, the thanks of our honorary secretaries and colleagues, to Mr. Gooch for the unstinted energy he has thrown into this glorious work. In addition to his gifts of planning and organising I have discovered another one that he possesses. I know no one quicker than he is at noticing a door of entry into a new departure, a door of further usefulness, and if that door is opened I know no one quicker than he in entering in. We look to the Lord's people to aid us, whenever we find an open door, to enter in, so that the Alliance may be increasingly useful wherever that door may be—at home or abroad. (Applause).

LADY BATES' TRIBUTE

Lady Bates (who is a Member of the National Church Assembly) then rose to speak, and in seconding the Resolution, said it was always a pleasure to be associated with any work in which one had full sympathy. That was undoubtedly her position that day, and whilst she was in full sympathy with the work of the Alliance in all its branches, she had also great admiration for the efficiency of its administration. She paid a special tribute to the services of the General Secretary. Mr. Martyn Gooch was one of the principal live wires, and to him more than any one was due the great position occupied in the world to-day by the World's Evangelical Alliance.

Continuing, Lady Bates said:—The Alliance calls forth our sympathy for a number of reasons, but for none more than because it stands for "the faith once for all delivered unto the saints." That faith changes not. But it is essential to keep that faith pure and untainted by anything foul, and the one and only way whereby to ensure purity of faith is to hold fast to the Bible—"Thy word is truth"—to remain true to the teaching of God's Holy Word with the guidance of the Holy Spirit. It is the Bible on which the World's Evangelical Alliance takes its stand, believing it to be Inspired from cover to cover, Divinely inspired, authoritative and sufficient. We know that the World's Evangelical Alliance stands for "the faith once for all delivered to the saints," and we know from experience that they are prepared, when necessity arises, to contend for that faith. They have shown in the past that they are prepared to come into the fighting line when truth is at stake, and I am confident that, should necessity arise, they will make a bold stand for the faith.

Personally, I thank God for the stand taken by the Alliance with regard to three big controversies. They have a wide public and they make a wide appeal, and the value of their timely assistance is incalculable. I know no other body who can so unite members of the Church of England and members of the great Free Churches. This brings us to one outstanding feature of this organisation. The very name shows that it stands for an alliance of all those holding Evangelical truth. It stands for that unity of spirit which is present in the heart of all believers. We know that unity is not an end in itself. Unity exists for one great purpose: it exists for the furthering of Christ's kingdom upon this earth, it exists for winning souls to Him. We are united in Christ; He is our King. It is surely our duty to pass on the Glad Tidings, to tell others that He died for their redemption, that is, He has paid the price.

A Great Organisation.

An immense amount of overlapping exists to-day certainly at home in spiritual work of all kinds, and in the mission field the urge is even greater—it is overwhelming—because the evangelistic forces at the disposal of the whole world are insufficient, inadequate to cover the ground and to reach all the lands to be reached. We must realise the distances the missionaries have to travel. In some places there is overlapping, in others there is a lack of evangelists, and there is loss of money and power all round. This is why I for one am so heartily in sympathy with this Interdenominational Society, because wherever the World's Evangelical Alliance is working it is working for world unity on the basis of Truth and Love.

Reference has been made this afternoon to the Universal Week of Prayer. I think you will agree with me that that Week of Prayer is an inspiration; and believing in the power of prayer, as we do, can we measure the effect of that great

outpouring of prayer from the heart of believers the world over? Do you remember the wonderful gatherings held during the war and organised by the Alliance, those prayer meetings held month by month in Queen's Hall, that assembling of ourselves together for prayer, that uniting of ourselves at the Throne of Grace at a time of great and overwhelming anxiety? I do not believe another body exists that could have so united us in that great fellowship of prayer. The World's Evangelical Alliance is a great organisation and worthy of all the support we can give it. (Applause.)

A LIVERPOOL TRIBUTE

THOMAS A. LEIGH, Esq. (Vice-President of the British Organisation)

who had travelled specially from Liverpool, said: Mr. Chairman, Lady Bates and Ladies and Gentlemen,—To me it is a very great privilege to be here this afternoon. I have taken an interest in the work of the Evangelical Alliance for over sixty years. I see some of you look rather as if you hardly believe that; but it is a fact. I began very young. I was associated in Liverpool with Lady Bates' father, and we had many talks about Christian work, and I am quite sure he was with us in all we did. In those early days we were both very much interested in the Indian Female Normal Instruction Society, but we changed that name and called it the Zenana Bible and Medical Mission. That Society has done a great deal of good, and I am glad to see that the two Societies are working most harmoniously together. I will stick, as I always have done, to Christian work on a united basis, and I believe firmly that all Christian work ought to be done on the basis of the World's Evangelical Alliance.

It was a great privilege to attend Mildmay Conference every year when it was removed from Barnet to Mildmay. In those days when Sir Arthur Blackwood was at his best he presided at that Conference with Mr. Pennefather. Crowds of people benefited from attending Mildmay Conference. It was not a convention, in that they took up a particular subject in the forenoon and went through it, and in the afternoon they had a convention meeting. I remember the starting of Keswick Convention very well by Canon Battersby and others. I used to go there, but later I found Mildmay Conference far more helpful to me than Keswick Convention. I remember a friend of mine who would not go to any other but Mildmay Conference, and I said to him, "You had better go to Keswick." "No, I won't," he said. I also asked the late Lord Radstock to go to Keswick. "No," he said, "I call that a spiritual Derby!" (Laughter.) Our Chairman was present at the last Mildmay Conference, and it was my privilege to take a humble part by leading in prayer at one of the gatherings at which he presided. I feel that we are in need of a spiritual revival. In fact, we cannot do anything until then. The nebulous teaching of the present day will not help us at all.

Why I love the Evangelical Alliance is because it is reliable, active and up-to-date. People think we are out-of-date; but the Alliance is virile and up-to-date in all that it does. You cannot read the Report without feeling that it is doing magnificent work, and doing it on right lines. All Christian work ought to be done on lines of Christian Truth and Love. There is no difficulty about unity. What we want is to love people. The Alliance also holds fast by the Christian ministry. Some people have got an idea that we are doing all we can to upset the Church of England and other Churches! That is a great mistake. We upheld the Divine institution of the Christian Ministry. The Alliance does not object to its members being members of any Church. We do not seek uniformity, but we do seek Christian Unity. We can do no real good until we get Christian Unity. It was owing to God's people praying for unity 53 years ago that Moody came in 1875. I was connected with him in those days. You know what happened—this country was revived as it never had been before. Moody came again ten years later, but his second mission was not quite so successful as the first. I was privileged to go through both missions with Moody, working with him, and so I saw a great deal of the work done in those early days; and what I feel is that we need a similar spiritual revival. The only way in which we can bring about a revival is by uniting together in the spirit of Truth and Love. Let there be "diversities of operations." We are not concerned now with them. But we do want to cultivate such gatherings as we have during the Week of Prayer and in other united Conferences. I am thankful to God for the Conferences going on now all over the country, when in many places there is so much false teaching and Modernism entering into the Church.

The fact is, the devil is very busy. He has a lot of experience by now. (Laughter.) He got very busy during three hundred years after Christ. The early fathers have a lot to answer for. The devil influenced them too. I am quite sure that if Christians are not more united and more lovers of the Word of God, we shall never make any progress at all. I do feel that what we want is more study of the Word of God, more love for one another, and united action whenever we can have it. Still stick to your minister, still support him and do all you can to help him forward, but get on with Christian Unity. In regard to foreign missions I feel it is essential that we should be all united. What do they think of us in the foreign mission field, when they see first one Society and

then another? They do not know what to believe. What I love about the Alliance is that it believes in the verities of the Christian faith. Some people are very fond of saying of us, "He is cocksure of anything he does." We want to be cocksure of what we are talking about! We read our Bible that we may know. It is believers who know Whom they have believed, who take the Scriptures literally, and hide them continually in their heart—it is they who are entitled to be cocksure. Spurgeon said "we must be saturated with the Word of God before we preach." We shall be of no service whatever until we are saturated with the Scriptures.

This Alliance is carrying on a splendid work. I am filled with admiration whenever I think about it, to see the amount of the work done. Mr. Gooch is unceasing in his work for the Alliance. I would like to refer to his late dear father, whom we all loved, who was such a lover of the Word of God and such a student. It was a privilege to meet him and hear him speak. Mr. Martyn Gooch has written his Life, and I have read it with very great interest. I knew Mr. Fuller Gooch well, and I am delighted with the book, and I hope we shall all get it and read it; we shall be the better for doing so. He was heart and soul with the Alliance, he had the spirit of love, and if we go forward in the spirit of love and unity we shall find that God will bless our work. I was a little alarmed when they called it the "World's" Evangelical Alliance, but when I came to think of it, it means to *evangelize*, to spread throughout the world its teaching. Surely when we see what the Alliance is doing on the Continent, and in other parts we should give it greater support. Let me say again that I feel it a great privilege to be here this afternoon, and I trust we shall all do what we can to help on this great work. (Applause.)

PASTOR L. HOYOIS, B.D. (Delegate of the Christian Missionary Church of Belgium).

who was present on the platform, then said: Mr. Chairman, Ladies and Gentlemen,—I have come to England to work for my Church during a fortnight, and I think I could not begin by a better meeting than a meeting of the World's Evangelical Alliance. To-morrow I expect to be at an assembly of the Baptist Church, and I shall not leave London before I have seen the officials of the Wesleyan and the Congregational Churches. Then next week I shall be in Manchester for the assembly of the Presbyterian Church. So you see I believe in the unity of all the Evangelical Churches. The Church to which I belong is the Christian Missionary Church of Belgium. We are working in a country where Roman Catholicism and Atheism are most powerful. There are people who do not believe much that Roman Catholicism is an enemy for us, and there are people who say that, after all, Roman Catholics and Protestants are about the same, for both believe in God! They are not the same at all. We see more and more in Belgium that Roman Catholicism is fighting against us.

I will give you a fact which occurred not long ago, only last Sunday forenoon. Just before the service at Brussels one of our pastors was approached by a young lady who was very anxious to speak to him. She was a maid in a Roman Catholic family in Brussels, and had begun work there the previous week. On Sunday morning the lady of the house told her, "Now, Mary, you must go to Mass this morning." She did not know Mary was a Protestant. Mary said, "No, I cannot go to Mass; I'm a Protestant, I will go to the Protestant Church." The lady said, "Oh, what a curse on my house! a Protestant in my house! It is impossible for you to stay on here, I will ask the police to come for you. Go to Mass." The young girl came to the Protestant Church, and my friend, the pastor, told her, "The only thing you have got to do is to go back to the house of the lady, pack up your things and go to this address, and you will get work there." Very often we meet such cases, proving that Roman Catholicism is not the same as Protestantism.

As to Infidelity in Belgium, I am glad to notice that it is not so aggressive as it has been. We meet amongst Infidels people who are anxious to know what we preach. I am personally in contact with several Freethinkers who are so earnest that I wish every communicant member in the Protestant Church would be as earnest as those people are. They are not Christian by name, but it seems to me sometimes that God will not repel them, because they are trying some of them to follow Christ. I remember one of them saying to me, "I cannot believe in your doctrines; it is impossible for me to do that. But there is one thing I am trying to do; I am always trying to follow the principles of Christ." I said to him, "Let us shake hands; we are brothers, we are following the same line, and we shall join together later on certainly."

I wish to thank the World's Evangelical Alliance for everything they are doing for us, and I am glad to know that Mr. Gooch will come next month to our annual synod, in a part of Belgium, where he will meet our Church under the best auspices—amongst the coal-mining people! I have come to your country once more to plead the cause of our Church, the Christian Missionary Church of Belgium, and I am always ready to receive anything which might be given to me for the work of spreading the Gospel in my country. I wish I could say, as Mr. Gooch has said with regard to the Alliance, "we have no deficit." We have always deficits, but we are going forward all the same—in spite of our enemies—to preach the saving Gospel of Christ to our population.

The closing address was given by the Rev. J. Alfred Sharp, D.D., Ex-President of the Wesleyan-Methodist Conference.

REV. J. ALFRED SHARP, D.D. (Ex-President, Wesleyan Methodist Conference):

Mr. Chairman, Lady Bates, and my friends,—I regard it as a very great honour and privilege to be permitted to say a few words in connection with this annual meeting of the Evangelical Alliance. Among all the Societies that are at present holding their annual meetings, I do not know one which deserves our prayers and practical help more than the Society in whose interests we have met together this afternoon. To many of us the tenets, the great doctrines of the Evangelical Faith are vital; in our thinking and in our loyalty they stand supreme, and it is up to each one of us to defend and to maintain those great vital truths which lay at the very root and foundation of the Protestant Reformation. You will all agree with me, I think, when I say that the times in which we are living are very critical, and reading over the Report I was struck with one statement made in it. "The Council are of opinion that signs indicate that we are on the eve of a great and wide conflict, which will determine what is the true nature of the Church of Christ for the members of all Evangelical Churches in this country." In that plain and forcible statement we have a splendid setting of the position, as I view it, in this land at the present day. If as members of the Evangelical Churches we stand true to our principles I have not the slightest fear as to what the result of that conflict will be. But if we falter, if we betray the great trust our fathers have handed down to us, then I am perfectly certain that the liberties won by our martyred forbears will pass from us. It is because I feel this very deeply and keenly that I am profoundly thankful for the work of this Evangelical Alliance, and, if I may say, for the magnificent and courageous leadership of our good friend the Secretary, Mr. Martyn Gooch. But we of the rank-and-file must be just as courageous, just as watchful, just as alert as our leaders are.

Very few weeks pass by without revealing to us the necessity of being on the watch and on the alert. Two days ago a friend of mine who is in Palestine, in Jerusalem, wrote a letter, in which he stated that on the 12th of April the Palestine "Bulletin," a paper issued in Palestine, made this statement: "That His Grace the Archbishop of Canterbury cancelled his proposed visit to Palestine because of the pressure brought to bear by the Vatican through Signor Mussolini, and that this cancelling was by agreement with Sir Austen Chamberlain. This letter was sent to *The Times* newspaper asking that the statement of the Palestine "Bulletin" might be contradicted. That letter never appeared in *The Times*. I happen to know that it has also been sent to a number of other papers in this country, pleading that a definite and clear contradiction may be given to the statement.

Now we are waiting to see how far the Vatican has obtained control of the British Press. Suffice it to say that up to the present a copy of that letter has not appeared in any British newspaper. I do not wonder that my friend says that residents and visitors in Palestine are indignant; for to the Palestinian mind it seems to denote that English influence and authority are on the wane. I think, Mr. Chairman, we have a right to ask whether that statement—I do not say it is true or false—we have a right to ask whether that statement which appeared in the Palestine "Bulletin" is correct or no. It does seem to me that every day that passes brings home the truth that we who stand by the Evangelical Faith, that we who are Protestants from a deep, settled conviction, should ever be on the alert.

There are many points one could take up in dealing with the work of the Alliance. Indeed, if I attempted to deal with it all, you would have the doubtful satisfaction of gazing upon my face until long after the hour of midnight. But I do not intend anything quite as desperate as that. There are, however, two things which make a very strong and deep appeal to me. The first is the honour and reverence the Evangelical Alliance ever pays to the revealed Word of God. It is often stated—I have had it stated to me, and have read it many scores of times—that the leaders of the Protestant Reformation broke away from an infallible Church, and at once, with an evident sense of inconsequence, turned to believe in an infallible Book. This is not by any means the whole truth, as I will try to show you. It is perfectly true that the Protestant Reformers, the leaders of the great Reformation, broke away from a Church which, in spite of all the corruptions manifested in those days, claimed to be infallible. It is also true that they turned to a Book; But what Book was it? They turned to that Book which had found them, which had touched the deepest feelings of their heart and life; they turned to that Book in which they were brought into the presence of Jesus, and which, through its medium, led them to listen to the message of Christ. When that message of Christ came to them, when it thrilled their heart and influenced their life, then they presented that message in opposition to the sacerdotal claims of that time. I think I could take the life and work of Martin Luther and others that I might mention, and make good every statement I have made in respect to this matter. That is precisely our position to-day. Men taunt us with being bibliolaters, but that taunt passes us by and leaves us cold. It is the clear presence of the living Father, the tender Saviour, the divine and blessed Spirit of God—these are the things which, living in and through the Book, count and bring us face to face with our duty and with our God. Viewed from this standard the revealed word of God, the Holy Bible, is instinct with life, and in it we find an authority and sufficiency for all the things necessary to salvation.

Of one thing we may be perfectly certain. The Old Book will be its best defence. Modernism may attack it and try to take out of its message

all that is vital and supernatural: Sacerdotalism may throw its forces against it; but the Bible will come out on top. A verse of that old hymn often comes to my heart with great power:—

"Should all the forces that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind Thy Gospel to my heart."

It is because the Evangelical Alliance ever pays this honour and reverence to the revealed word of God, that its claims always come right home to my heart and life.

The other thing I want to say is, the Alliance ever stands for the exaltation of Jesus as Saviour and Redeemer. It is not enough for us to look upon the Christ as the great Teacher. We do that, we rejoice in the influence of His teaching; we recognise His Manhood. Like a mountain-peak that towers far above all other heights, so the life of Jesus towers far above the life of other men. But it is not in Him as an Example, or a great Teacher, that we rest. Over and above these things we come to Jesus as the Saviour and Redeemer of men. It is when we grasp this truth that our hearts begin to glow: it is in the realisation of this truth that our lives are lifted right up under the blue heavens of God's love.

"But what to those who find?
Ah! This nor pen nor tongue can show;
The love of Jesus, what it is,
None but His loved ones know."

It is in this living, burning experience of Jesus as Saviour that we find the best answer to the Sacerdotalist. Such an experience bears the hall-mark of loyalty.

When we were engaged in that fight in connection with the Revised Prayer Book, I was proud, as a member of the rank-and-file, to follow the leadership of this Alliance. A lady said to me: "Mr. Sharp, I wish you could see the rapture of those who, looking at the elements, see their Lord and Saviour. You would, I am sure, if you saw that rapture, cease your opposition and at once tolerate what these people do." My reply was: "Madam, I have stood in many Mohammedan mosques and seen the rapture on the face of followers of Mahomet, who turn their faces towards Mecca and offer up prayers in his name. Am I to believe, simply because they indulge in that rapture, that I must accept the Mohammedan Faith? But, passing that by for a moment, what about the rapture of the man who realises that Christ dwells in his heart through faith, and who is experiencing the joy and blessedness of His indwelling? What about this rapture?" The lady made no answer to me. Ah, there is a rapture in the great foundation truths for which this Society stands, and I believe that towers far above any rapture like the instance of which that lady spoke.

Do you remember the story that Dr. J. D. Jones told some years ago, of an old countryman who came up to London to see a painting, exhibited in one of the galleries, of the Crucifixion. He came purposely to see this, and at last he found the Gallery, and went in and stood gazing upon the dear disfigured face of our Lord and Saviour. As he stood there great tears came rolling down his face. There were many people there looking at that picture. Then at last, suddenly in a loud voice, he said, "Bless Him! bless Him! I love Him! I love Him!" In a moment every eye was turned towards the old countryman. He still stood there gazing on that face. Suddenly a man from the right walked forward took the old man by the hand, and said, "So do I!" and another from the left came up and said, "So do I!" until some half-dozen men were standing there, all unknown to each other, but all touched with the same spirit of rapture which led the old countryman to say, "Bless Him! bless Him! I love Him! I love Him!" This must be our cry in the work that we do for this Alliance, or in the work we do in connection with our church duty. Every work and every cry must be based upon the love of Jesus as the Saviour and Redeemer of men.

Before I close I want to say one other word. If our work is to be successful, if we are to maintain the great truths of the Reformation, truths that are vital to my very faith, that go right down to the deepest depths of my life—if we are to maintain these truths we must never lose sight of the importance of prayer. I am so delighted that this Alliance stands for impassioned, fervent prayer. I do not think that even the leaders of this movement know the good results that flow from their call to prayer year after year. If you take any church, you will find that the greatest moments of church life have been moments when prayer has been most vital and most passionate. I have a great admiration for the leaders of the Reformation and for the men who carried on the work. Among those who stand in my gallery of heroes I put that fine old Scottish Presbyterian, John Knox. You remember when it was uncertain as to whether the scales would fall in favour of the beautiful Mary, Queen of Scots, or in favour of the stern Scottish Presbyter. One night, about the hour of midnight, he was seen to leave his house and pass out into the ground. Then up through the darkness the cry ran, "Lord, give me Scotland, or I die!" This was followed by intense silence. Then once again the cry of that strong, brave soul went ringing up through the midnight darkness, "O, my Lord God, give me Scotland, or I die!" And the Lord gave him Scotland. If we are to maintain the Protestant Reformation, if we are successfully to uphold the great Evangelical principles which lie at the very basis of this Society, we must know what passionate prayer means; and if as lovers of the Lord Jesus Christ we passionately plead for our Church, for our country, for the world, then the kingdom of God will be extended and the Holy Church of Jesus Christ will be gloriously upbuilt.

The Chairman then put the Resolution to the Meeting, the same being adopted unanimously, and the Meeting was closed with Prayer and the Benediction by Rev. J. Chalmers Lyon (Hon. Secretary).

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

The Vatican Treaty THE more the Vatican Treaty is studied by impartial observers, the clearer it becomes that the gain is not altogether on the side of the Roman Church. A very serious international as well as local problem has been settled by Signor Mussolini, and it is a question whether or not the prestige of the Vatican has been raised by the establishment of a Vatican City with the shadow of Sovereignty within the Kingdom of Italy. By a stroke of the pen the tradition of the Prisoner of the Vatican with its appeal to the imagination has been killed. Men and women no longer have the picture to excite their reverence of a lonely Pope, self condemned to perpetual imprisonment in order that he may serve his people better. No longer have they the vision of the Successor of the Fisherman shut up in a Palace, and yet wielding spiritual and even temporal authority over the Roman Catholics of the world, and influencing through his Nuncios the course of international events. He is now the Pope King, whose kingdom is visibly of this world, and as such cannot fail to lose some of the awe that surrounded him.

The Reaction in Other Lands Roman Catholics in non-Italian territory are afraid lest the influence of the Italian state may become greater and greater, and that good Italian Popes will favour the Italian rather than the world view point. Those acquainted with the chequered history of the Papacy know how far the nationalism of Popes has interfered with their professed impartiality. Spain, the most Ultramontane of Nations, sees the dream of a Papal Residence in her Kingdom shattered, and the memories of Spain with reference to Italy are not always of the pleasantest. There has been more than one sign in the censored Press of Spain that the Treaty which restores Temporal Power to the Papacy has not been received with goodwill by ecclesiastics and politicians, although Spain professes to be out and out Romanist, which she is in her retention of the spirit of intolerance that has distinguished her Church, as a survival of some of the worst features of the Middle Ages. It is too soon to pronounce a final verdict on the repercussions of the Vatican Treaty throughout the world, for non-Roman Catholic States as well as Roman Catholic countries are not altogether happy when they envisage possibilities that are still hidden from their eyes.

The Concordat The speech of Signor Mussolini in commending the Concordat to the Italian Parliament has caused much searching of heart in the Vatican. It was thoroughly nationalist in its outlook, and many of us smile when we read that Christianity owes more to Rome than to any other source. We had always been of the conviction that Christianity owes its origin on earth to events in Palestine, and to the spiritual forces that are not under the control of any secular state. And even the Pope and his Curia have felt affronted by this claim. But when the Duce went out of his way to declare that Education would continue to interest the State, and that the Universities would be free from Church intervention, he disturbed those who had looked forward to regaining a mediæval stranglehold upon all centres of learning in the Italian Kingdom. The memory of the past made the Italian leader shrink from any such consequences of the Concordat, and his exposition of Government policy was by no means acceptable to those who had come to hear of the passing over to their hands of all control over national education.

Religious Freedom Signor Mussolini made it clear that no Italian is to suffer the deprivation of any civil privileges owing to the enactment of the Concordat. Dissidents from the Roman Church will possess religious liberty, and will be free to marry as they have been in the past. Interference with the freedom which has been the inheritance of all Italian subjects under the rule of the King, will be continued as it has existed, and the Pope was reminded that the Concordat imposes obligations on the Vatican as well as on the Kingdom—a strong claim, as it has always been held by Roman Catholic authorities that a Concordat is a unilateral Treaty granted by the Papacy to secular powers. The rosy dreams of the Papal leaders are not quite so hopeful of future domination in Italy as they were.

The Spanish University Question The ukase of the Spanish Dictator closing many of the Universities has been countermanded and revoked by the King. Few in this country understand the situation. Two Roman Catholic Institutions received from the State the privilege of granting University Degrees, after an examination of Candidates by two internal and one external examiner. This is a revolutionary change in the University system, which has been entirely free from the intervention of the Church. From end to end of Spain, Rectors of Universities and Professors protested against what had been done, and much indignation was felt and could not be publicly expressed owing to the censorship. A trifling incident in Madrid gave the Dictatorship the opportunity of showing that if the Universities would not bow to the will of the Dictator, then they would see who was Master. The Universities in several parts of Spain were closed, and students were penalised. Naturally discontent reigned, and the pressure on the Dictator was so strong that the King was able to announce on the opening of the Barcelona Exhibition that the Universities would once again be free to admit Students. The privilege of granting degrees has been withdrawn from the Ecclesiastical Institutions. This is the first great object lesson of the power of public opinion to bring the Dictatorship to heel, and it must suffer loss of prestige through its defeat.

Carmen Padin Forty thousand Evangelical Protestants of Spanish race in South America petitioned the Spanish King to set Carmen Padin free. Had the Dictatorship and the Roman Church been free to do as they wished the unfortunate woman would still be in prison. The activity of the Evangelical Alliance and the attention directed to the intolerance of Spain while Roman Catholics were making claims for special treatment in other lands, had their effect in the councils of the Dictator, and the latter part of the sentence of imprisonment was changed to one of banishment from her native village. We believe that the Dictator was ready to commute her sentence before the Church of Rome in Spain was prepared to give its consent. At any rate, arrangements had been made by the Government to release her or commute her sentence some months before the necessary action was taken. Spain, still, is under the control of an ecclesiastical mastership, which supports the Dictatorship on its own terms.

The Archbishop of Canterbury and Jerusalem Much indignation was felt in this country when it was announced that the Pope had seen the British representative at the Vatican, and had asked him to use his influence with the Imperial Government to prevent the Archbishop of Canterbury visiting Jerusalem and the Greek Patriarch in the Holy City. When the Press declared that in consequence of representations the Archbishop had consented to forego his visit, surprise was only dissipated by the official note from Lambeth Palace stating that the visit was postponed wholly and entirely on account of the lack of time to pay it. But the whole incident proves the assertiveness of the Papacy, and its claim to control the free movements of an English primate through political intervention. May we not see an explanation of the Pope's action in the announcement that the Pope hopes to pay his first foreign visit to Jerusalem? If this be the case, it is only an additional ground for resentment on his attempt to control the movements of an Anglican Bishop.

Lutheran Union This year the Lutheran Churches celebrate the fourth Centenary of the Little Catechism of Luther, which is the bond of doctrinal teach-

ing among Lutheran Churches. But the Churches have developed on National Lines, and there are marked differences, for example, between the Lutheranism of Germany, Scandinavia and America. There are also French, Hungarian and Slav Lutherans—the last-named, although divided into Polish, Czecho and Yugo Slav, form one group. Not only racial and national features divide the Lutheran Churches, but in the sphere of faith and order they differ among themselves. To celebrate the Centenary, a World Congress of Lutherans will meet in Copenhagen from June 26th to July 4th, when 140 delegates drawn from all the Lutheran Churches will consider the best means of consolidating World and National Lutheranism. The first world Congress was held six years ago at Eisenach.

Preparations for the Congress In Germany, Scandinavia and America various organisations have been set up to draw together all schools of Lutheranism in these lands. Efforts have been made to secure joint policies in Home and Foreign Missions, and in the better organisation of Sunday Schools. All these Reunion movements are a proof that the Spirit of God is drawing closer together those who fundamentally hold the same principles, and the Lutheran movement is specially interesting as the Church of Sweden is a Lutheran Episcopal Church in official Communion with the Church of England and with the Presbytal Lutheran Churches of the Continent and America. It is of the first importance that in all these Union Movements the principles of Evangelical Christianity should be upheld, and the World's Evangelical Alliance strives to make the maintenance of these principles effective.

A German Demonstration In Lichtenheim, a suburb of Jena, where the Freethinkers have been maintaining a very active crusade against Christianity, the Christian inhabitants determined to demonstrate their attachment to Christ. The anti-religious press set on foot a vigorous campaign against the proposal, and endeavoured to have it suppressed as camouflaged royalism. They did not succeed, and to the surprise of the local Freethinkers the Church was twice crowded out by worshippers. Many who wished to attend did not find even standing room. This is one of many proofs that there is a revival of religion quietly taking place in Germany where the war has left deep marks upon the lives of the people.

Religion in Germany Those who are in close touch with German religious life note a great change. Before and during the war the preachers and theologians had a very bad time. The triumph of materialism and the worship of the State deprived those who preached the Gospel of the attention of those who desired to be modern in their outlook. Now this is changed. The failure of Germany to achieve success in war for which so great preparation had been made, forced the people to think seriously, and to see that their weakness lay in the substitution of other gods, as the objects of their reverence, for the Father of our Lord Jesus Christ. Thoughtful men and women listen to the claims of Christ, and are ready to accept them. In the Universities the Theological Professors have resumed their prestige as men with a message from God, and are no longer looked upon as out of date. They once more stand side by side with the other Professors as men of learning who love and hold truth.

A Change of Front What is even more remarkable is the decay of subjective Theology, *i.e.*, of the belief that man is the measure of all things, and that there is a religion independent of Revelation. The return to the Bible is marked, and the conviction that God has revealed Himself in Jesus Christ our Lord is held firmly by many of the men who teach Divinity Students. It would be too much to say that Modernism does not prevail in many centres, but it is a different type of Modernism, one that seeks to find what God has revealed instead of substituting the theories of men for the Faith of the Gospel. This will mean when carried to its inevitable conclusion the abandonment of the spirit of hostility to historical Christian teaching that has been so evident in German Theological Faculties. We pray that the process of purging belief from false developments may continue, and that German Theology may come to its own as a faithful setting forth of Gospel Truth.

French Candidates for the Ministry A remarkable gathering of more than seventy French-speaking theological students was held last April near Pontoise, when for three days the young men met for prayer and conference. At the close of the meeting a statement was drafted which declared that as they were all consecrated to the same sacred clause—the Ministry of the Gospel—they found that they had to face the same practical, intellectual and spiritual difficulties, and had realised the power of the spiritual bond that unites them. They felt that mind and heart should reinforce one another in their development, and that an effort of discipline is needed to maintain the fraternal spirit evolved in the meetings. Therefore they determined to devote from 7 to 7.30 every morning to prayer and meditation. Once a week, every Tuesday, they will remember one another at the Throne of Grace. Here is a body of young men who know that prayer will bring them closer to God and to one another, and will obtain for them power from on high for their sacred work.

A Norwegian Lutheran Alliance It had been felt in Norway that the influence of the Lutheran Church on the life of the people is not what it ought to be. To increase the influence of spiritual ideals among those who attend and those who do not attend Worship a new Alliance has been formed under the Presidency of Professor Sigurd Normann, of Oslo, whose reputation as an authority on the Life and Work of Luther is recognised outside the Kingdom. The meeting that determined to form this Alliance was well attended by the Clergy and the Laity of the Capital, and it is believed that its work will be of great importance for the advance of the Kingdom of God. In both Sweden and Norway there are many signs of an awakening to the reality of the obligations resting on those who are servants of God.

Polish Marriage Laws A strange case has occurred in Poland where a Protestant Pastor has been sentenced to nine months' imprisonment for marrying a Roman Catholic Priest to a Roman Catholic. Whatever may be thought of the marriage of these two people, neither of whom is a Protestant, in a Protestant Church, it has brought to light that in Russian Poland the Roman Church does not recognise Protestant marriages, and a mixed marriage solemnised by a Protestant Pastor is held null and the children are considered illegitimate. This is the teaching of the Ne Temere Decree, which is upheld by the State. In German Poland the State has acknowledged Civil marriage. We are not fully acquainted with the facts of the case, but it seems to us that the whole difficulty arose from obedience to the Roman Canon Law that forbids the marriage of Roman Priests, and it was therefore impossible for the ex-Priest to be married in any other way. Marriage problems are always a source of difficulty when Rome has sway in a country, for she holds that marriage is a Sacrament and professes to have spiritual jurisdiction over all who have been baptised.

Protestantism in France. The following extract from a recent letter from the President of the Société Centrale Evangélique, Rev. Ch. Merle d'Aubigné, helps to envisage the difficult position in that country, where there is only one Protestant to every forty Frenchmen.

I received safely your letter and the enclosed cheque for £50 from the British Organisation of the World Evangelical Alliance. I thank you most cordially for that generous grant, which I am applying to the funds of the Société Centrale Evangélique. There would be need of help in all our funds, those of the Churches as well as of the Foreign Missionary work; for we are in considerable difficulties just now on account of the raising of the salaries of all our Pastors, Evangelists and Missionaries to cope with the increase of the cost of living. But it would be a pity to split up your gift, and it will be most useful for our Evangelistic work in France, in which I am personally interested as being President of the Society.

It is encouraging to see that new friends rise up to help us when the old ones grow weary or give up. We are anxious about the two Societies which used to help us largely from England. We are, therefore, more than thankful for your brotherly and vigorous help. May God bless your efforts both in Great Britain and on the Continent where you have, without doubt, a great work to accomplish.

I read with the greatest interest your most interesting review, "EVANGELICAL CHRISTENDOM," which I thank you for sending me regularly.

P.S.—The official receipt will be sent to you from our office.

Reunion Notes.

Unity and Union

It is a commonplace to say that Christian Reunion was never more talked about than at the present time. Confusion of thought often arises by making Christian Union and Church Reunion identical terms. We all agree that when Christian Union is perfect, there will be one Church that will give expression to the underlying unity that exists among all those who love and follow the Lord Jesus Christ. As the world is to-day, we see no signs of the consummation of the wish of those who desire the fulfilment of Our Lord's Prayer that they may be one in outward symbolism, as they are in inward reality. We find true Christians in all the Churches and rejoice when they exist, much as we regret the unhappy divisions that keep them apart. It is of the first importance that all those who are one in Christ should have a common bond of union that will prepare the way for the union that will ultimately be achieved. They realise that they are one in Christ, are members of one another in His Body and look forward to the day when in the presence of their King, they will meet face to face and worshipping Him without any divisions.

To-day Churches are drawing together and union takes place in the best possible way. Those who are closest to one another, members of the same family stock in the great vine, see that they have lost much by their separation and retrace their steps and become one body. This is seen in the Church Union in Scotland and in the Union of the different branches of the Methodist Church. All who join together recognise that they have no legitimate grounds for remaining apart, and have made up their minds in accord with the Divine Will to unite. And we thank God for the wider and deeper sense of Christian brotherhood that thereby exists.

The World's Evangelical Alliance

But within the Churches that have not united there are many hundreds of thousands who realise that they share the like sacred heritage with their brethren, who do not worship with them. They hold in common the same fundamental truths and preserve the same attitude to life and its problems. The links that bind them one to another far transcend in strength and importance those that bind them to their denominational activities and membership. The latter are a union for effective joint service and a cherished tradition embodied in an organisation—the former are those deep spiritual truths that link them together in a shared devotion for the Lord Jesus Christ. Because they find in their denominational Churches these precious gifts from God, they retain their membership and are loyal to their position. But they know that the Church of God is wider than their denomination—they know, too, that others, not of their fold, are as truly one as they are with and in Christ. Consequently they wish to show the world that they are one in Christ and are determined to manifest their deep sense of brotherhood by praying together and by co-operating for the extension of the spirit of Unity. Until the Presbyterian and Methodist Churches had recognised throughout their entire membership the urge for Union and the duty of giving effect to it, nothing would have been done. The Evangelical Alliance stimulates this conviction of unity among the members of the Churches of different families and by its activities acts as a pioneer in preparing the way for an outward Union that will give expression to the inward unity that exists among all true Christian people. This has always been its aim and the Alliance is true to that aim.

Truth and Love

Unfortunately there are currents flowing to-day in the Churches that are far from flowing in the channels marked by the teaching of Holy Scripture. The Truth revealed by God has been overlaid and perverted by human errors, that have continued until this day. On the other side the Truth has been whittled away until it is very difficult

to discover any adhesion to the supernatural character of our Faith, the Divinity of Our Lord and the Inspiration of the Bible. The former tendency makes Christianity a religion of developed ceremonial and sacramentalism that cannot be reconciled with Scripture—the latter transforms it into an intellectual humanitarianism which lives because of the tradition of Christian teaching that still persists with many of its advocates. The World's Evangelical Alliance seeks by devotion to the message of the Scripture and by attachment to the Redeemer Who is both Lord and God, to maintain the primitive faith in its purity and to bind together those who in all the Churches are true to this Faith and hold it in the Spirit of Lve. It believes that by so doing it will effectively witness everywhere for all that is fundamental and will avoid creating divisions where they ought not to exist. It will have in all the Churches bodies of members who are determined that their Churches will stand fast by the Faith once for all delivered to the Saints and will have consciousness of strength because they are only a part of the greater body that stands together for the preservation of Truth and the propagation of Christian Love. No one acquainted with the present position of Christendom can fail to see the importance of its mission. As the years pass, its function in Church life becomes more and more necessary.

The Alliance and Present-Day Problems

In India there is a great scheme for the Union of the South Indian Evangelical Churches. The Non Episcopal Churches have already achieved Union and the Anglican Church in that part of the sub Continent is for the most part attached to the Evangelical teaching given by the Church Missionary Society. It is one of the few parts of the Protestant Mission Field in which Anglican Missions numerically and influentially may be compared with non-Episcopal Missions without losing the importance they have in England as representative of the National Church. For many years negotiations for Union have been in progress and the local Leaders of Church opinion with the approval of the Anglican Episcopate, have agreed on terms of Reunion which will be submitted next year to the Lambeth Conference. Briefly the main points of the scheme are the consecration of Non Episcopal leaders to the Episcopate, the acceptance of the Constitutional Episcopate during the next thirty years and the episcopal ordination of all new ministers, the recognition as true Ministries of grace of those who are already ministers of non Episcopal Churches in the Madras Area and the determination after an interim of thirty years whether or not the future government of the Church will be on Episcopal lines. It is to be noted that if the Union be consummated the South Indian Church will be in full Communion with the Anglican Churches on the one side and the great non-Episcopal Churches on the other side. It will as far as this is concerned be in line with the Lutheran Episcopal Church of Sweden which is in communion with the Church of England and the Lutheran Non-Episcopal Churches of other lands. We are informed that Indian Church Members in the district are keenly in favour of the scheme.

Opposition from Anglo-Catholics

In England leaders of Anglo-Catholicism have pronounced themselves in opposition to the scheme because it carries with it the possibility of congregations under episcopal charge being ministered to by those who have not been episcopally ordained. They cannot conceive of any such step as the celebration of the Lord's Supper by a non-episcopally ordained minister in an Anglican Mission Church as anything short of an act of rebellion against a Divine Law. They have declared that any such action would rend in two the Anglican Communion and would make it impossible for a number of the Clergy to remain in communion with a Church guilty of such a grave offence. When we read the strong, if restrained, language of those who take this stand we wonder do they know what is taking place in the Mission Field where it is customary for a member

of an Anglican Mission on his removal to a non-Anglican sphere of Missionary comity to be received as a Church member, and there is full reciprocity on the other side in this respect. Do they know that in a very large number of Mission Centres where Conferences are held or where Missionaries visit one another for the members of all the Evangelical Churches to communicate freely together and to ask no questions as to the validity of the ordination of the Minister who presides at the Communion Service? A little knowledge of facts and a due appreciation of them will go far to prove that what the rigid Anglo-Catholics hold to be essential for Church union, the preservation during the interim/period of two classes of Ministry in the same Church, is a thing unthinkable for those who believe that the separation of the Churches is wrong.

A Lesson from Lausanne The influence of a small but determined knot of men who hold rigid ecclesiastical views that are foreign to the whole spirit of the Gospel was seen at Lausanne. There picked men from the Churches of the World not in communion with Rome met. The representatives of the Greek Churches had departed having made clear their rigid decision, but some hundreds remained until the end. The Conference had been called with the special object of furthering Christian unity. Divisions soon appeared between the representatives of Evangelical brotherhood and a small body of "Catholics" who had made up their mind that the Catholic position on order must not be weakened by anything the Conference did. The continuance of their presence could only be assured if this was granted. The Archbishop of Armagh supported by the Bishop of Gloucester and other Episcopal leaders pleaded strongly for the reception of the Report on the Unity of Christendom in relation to existing Churches. The Conference was as a whole one with them, but a small body of fifteen men opposed the reception of the Report on what they were pleased to call "Catholic" lines and the tragedy of Lausanne—the failure of the Conference to agree on even the reception—something much less than the acceptance of the Report, on the subject for which the Conference met. Exactly the same question is raised on the South Indian Scheme and the World's Evangelical Alliance stands in opposition to the attempt to narrow the basis of Christian unity to ideals that have nothing in common with those of our Blessed Lord and the Apostolic Church. Its position is clear and unmistakable on this point. It stands for the spirit and example of the New Testament against the narrowing traditions of men.

A Painful Address We have had to protest against the practice of men who have been robed with a little brief authority making use of their privileged position for obtaining circulation of their individual views. They seem to commit the organisations from whose Chairs they speak to their own peculiarities and the adventitious honour bestowed on them becomes a chariot for propagating their opinions and giving them a hearing which they otherwise would not secure. It is none of our business to regulate the conduct of these yearly office bearers, but the ordinary amenities of life seem to require that they should refrain from the effort to obtain notoriety by publishing words that are notoriously in opposition to the principles of the denomination to which they belong and are certain to give wide-spread pain. We know that to prophesy smooth things that please is not the work of the Ministry and that the sword of the Spirit cuts sharply, but this is very different from making presidential assertions that are known by the speaker to be his idiosyncrasies and are in conflict with all that is held most sacred by those who work with him. A recent Chairman told his audience that for thirty-five years he had believed "the framework of the old theology has gone to pieces." "Salvation is just goodness, the man who is being saved is the man who is growing good." "The creeds

that have gathered round Jesus are discredited and disregarded, but Jesus still has the word of eternal life for men." "It is, I think, full time to avow that the divinity of Jesus was His goodness; His superior revelation was in His supreme goodness, and love and truth and grace." These are a few of the statements in a recent presidential address.

A Plain Reply The speaker throws overboard all external authority and we ask where does he obtain his facts concerning the goodness of Our Lord? He can only find it in the New Testament which proclaims His teaching as one that centres in Salvation. The Apostle Paul made salvation central in his doctrine and St. John and St. Peter did not come behind their master in affirming the same Truth that was in the beginning declared to be the message of the coming of the Saviour to save His people from their sins. We yield not one iota to Mr. Rhondda Williams in our love of truth, but we cannot find anything in the New Testament to justify the declaration that "salvation is just goodness." He confuses the consequence of salvation with salvation itself. Saved from sin to righteousness, bringing forth the fruit of the Spirit through union with the Saviour necessarily results in goodness and no man saved by grace can live by the Spirit without becoming good. He may explain his statement by saying salvation is not merely an ethical process, it is an ethical process springing from a religious root. So it is if the religious root be the acknowledgment of God in Christ reconciling the world to Himself. It is very cheap word play to contrast the soul confessing itself as "false and full of sin to God" and the man applying for a situation and giving his fellow man a description of his gifts moral and professional. No man who knows Christ and knows God as the Holy One, can describe himself in His sight as anything but false to the highest and full of failure to achieve the best. He knows this and he knows that God knows it. His confession is thoroughly honest in God's sight.

Are Ministers Dishonest The speaker whose address we have before us implies that Ministers who do not agree with him are dishonest, for they know that he speaks the Truth. He contrasts them with the honest men of science who love truth and truth only. May we ask Mr. Williams why he has not taken a lesson from his scientific contemporaries who as a rule do not accuse those who dissent from themselves as being dishonest? Mr. Williams elsewhere rails against claiming finality for Christian dogma, as the sphere of thought in which the creeds arose and many of our phases has passed away. This is on the surface attractive, but when we ask are the phrases and credal beliefs expressions of fact or merely exposition of facts we see at once that there is the gravest distinction to be drawn between fact and commentary. The Fact of Christ means the Fact of the Incarnation, the Fact of the Death of Christ means the Fact of the Atonement, the Fact of the Resurrection means the Fact of Miracle, and whatever be the sphere of thought in which men move, there can be no going behind these facts and it is the facts we affirm. In science facts are affirmed, theories concerning these facts may be disputed and in our Christianity the affirmation of the root facts of our Christian tradition carries with it belief in these facts. When these are believed the rest follows and the old framework remains intact. The World's Evangelical Alliance stands to-day for the affirmation of these fundamental facts without which there can be no Christianity in any sense of the word that is intelligible to those who claim to be followers of the Lord and God, to Whom Thomas gave his heart and life allegiance.

Methodist Union We congratulate the Methodist Churches on having received Parliamentary sanction for the legalisation and consummation of the Union on which they have set their hearts. The world position of Methodism is a factor in the evangelisation of the people that cannot be lightly thought of by any thoughtful Christian. In Ireland,

Canada, Australia and New Zealand, Methodist Reunion has been for years an accomplished fact for the benefit of the whole Connexion. There was really no fundamental grounds for keeping the Uniting Churches apart in England, but here the divisions arose and the history of the past was more deeply rooted than in other lands. The Union that will soon take place is not the growth of wide-spread agitation, it is rather the flowering of the conviction that those who unite are brethren, that in the present state of religion in England it is right for those who think alike and have the same parentage to join hands in working with the utmost possible efficiency for the advance of the Kingdom of God. As far as we can see the only real opposition to Union came from a small knot of earnest and good men who believed that it was their duty to do nothing that would foster ultimate reunion between the Wesleyan Methodists and the Church of England—a dream that did them credit from one point of view. For the most part they were the men who were in favour of the Deposited Book becoming law, but they were not supported by all their former comrades. In the end the majority of the opponents withdrew active opposition and made union not only possible but the act of practically all the members of the uniting Churches. We do not believe that Methodist Union will block the way to wider Reunion.

The Scottish Union It was a unique occasion that caused the Duke of York to be appointed Lord High Commissioner of the Church of Scotland—a post lately occupied by a Labour Member of Parliament. Memories of 1843 and all it meant must have crowded on the minds of those who attended the Assemblies which met apart for the last time, as they looked forward to a great United Church that would preserve all that is best in the two uniting Churches. We ask ourselves "Is religion in Scotland the poorer on account of 1843?" and we find it hard to say that this is the case, for the object lesson of the sacrifice of position and income made by two-fifths of the Assembly was one of those inspiring incidents that make history the richer. Losses undoubtedly there were, but the stimulus to greater devotion and consecration outbalanced much of the loss that was suffered. The time had come for union. Old divisive questions had changed—the Churches had been working together in many directions and the needs of Scotland cried for a great National Church that would embrace the great majority of Protestant Christians in the Northern Kingdom. The spirit in which Union was discussed was worthy of the great traditions of Scotland and one by one difficulties were overcome and the path was made clear for the realisation of the dream and vision that had been the aim of the greatest of Scotch religious leaders. Scotland to-day is a very different land to what it was in 1843, and it cannot truly be said that as large a percentage of its citizens attend the House of God from week to week or show themselves so intently alive to their duty to God. The Church has, however, sons whose piety and scholarship are equal to those of their fathers and as they have a fresh sense of responsibility they may be trusted to go forward for the advance of God's kingdom in their native land.

A Great Ministry Fifty years ago the Rev. W. Y. Fullerton began his ministry by conducting a Mission in Bacup, Lancashire. To this day the memory of that Mission lives and souls won to Christ still recall its incidents and thank God for what He has done for them. It was fitting that one so beloved—a brother whose praise is in all the Churches—should receive a cordial welcome on the celebration of the Jubilee of the beginning of a work that has been fruitful at home and abroad. Gifted with the rare combination of rich eloquence and a charming literary style, Dr. Fullerton consecrated all he possessed to the work of God and proved that when a man places himself upon the Altar of Service, God can use all his gifts for His glory. There are few preachers of the Word who have had so varied an experience and fewer still who leave behind them

everywhere the marks of their own personality in the radiant lives of those who have come under their influence. He passes on to others the torch that God has lit in his life and his unselfish readiness to do his duty has been an inspiration and an example to thousands who have come under the spell of a Ministry that points from man to God—from earth to Heaven. At the core of all his teaching is the Cross where sinners meet their Saviour. One outstanding feature of Dr. Fullerton's ministry has been that of witnessing to the essential unity of those who love the Lord Jesus Christ in sincerity and truth. He has always been a link of brotherhood and his genius for friendship has been the means of keeping together those who differ in opinion. May he long be spared to continue his great work!

Intercommunion We well remember the time when advocates of Christian Union felt that the question of Intercommunion on lines of full reciprocity should be left to the Official Bodies of the Churches to decide. The Mildmay Conference organised United Communions, but these passed with its demise. Kikuyu with its closing Communion received from Lambeth the verdict "Not Guilty but don't do it again." Lausanne had no United Communion, Interdenominational Conferences yearned for it and their Head Quarters discouraged such gatherings. There seemed something unreal when men met together to find the path to unity and felt that unity already existed in their hearts and they could not manifest it at the Table of the Lord by partaking of the one Loaf and the one Cup. It was seen that the Churches had made the Lord's Table the Table of a Denomination and thereby had transformed what was meant to bring brethren together into a symbol of separation. The writer well remembers that when a leading Congregationalist had attended a Church Conference on Reunion and had been invited to join his brethren at their communion service, how he said with a voice thrilled with emotion, "I now am one with you." In many parts of the Mission Field reciprocal communions between Episcopalians and Non-Episcopalians are usual and at Jerusalem the Missionaries, the Nationals and the Home Representatives, with few exceptions, joined together in a Mount of Olives Communion. And last year Keswick under the leadership of a Council had a joint Communion service at which the beloved F. B. Meyer presided and the presence of God was experienced by all.

The Cheltenham Conference The revived Cheltenham Conference was held in St. Peter's Hall, Oxford, under the Presidency of the Master—the Rev. C. M. Chavasse—who sounded the note of Intercommunion. It was fortunate in having among its members the Bishop of Fu-Kien and the Rev. J. P. S. R. Gibson, Principal of Ridley Hall—both of whom had experience of what Intercommunion meant in China and Ceylon. The Conference debated the subject and left unnoticed no aspect of its bearing on the life of the Church of Christ at home and abroad. With a full appreciation of all that is involved it found "that the most effective means for promoting organic union between the Church of England and the Non-Episcopal Churches is by intercommunion, expressed in reciprocal fellowship at the Lord's Table." The importance of this finding is as great as that of the earlier finding in a past Conference which declared that Non-Episcopal and Episcopal Ministries are equally "Ministries of Grace," a position afterwards adopted by the Lambeth Conference, and this year's Finding is the natural and logical consequence of the principle contained in equality of Ministry in the Church of God. At the time of its adoption the Anglo-Catholic section of the Church denounced the statement as destructive of Church order and then saw its denunciation repudiated by Lambeth. The same party condemns as destructive of Catholicity the Finding on Reciprocal Intercommunion and we trust that the Bishops at Lambeth next year will endorse what Cheltenham has concluded. There should be no denial in practice of the privilege of

Christian men and women receiving the blessing given at Communion from any authorised Minister of the Gospel. The blessing comes from the Master, not from the Order of the Church whose Minister officiates.

Roman Catholic Emancipation The Roman Church has been celebrating the Centenary of Roman Catholic Emancipation and has been claiming for itself the "dowry of Mary," that is England as part of its patrimony. We who stand for religious liberty, wish the Roman Catholics to enjoy the free exercise of their religion in England and have no desire to see the revival of the Penal laws which were directed not so much against the religious as the political power of a Church that claimed to exclude from Christ those who did not belong to its body and had declared the rightful Sovereign of England to be excommunicate and had absolved her subjects from the duty of obedience. Rome has always had two aspects, the religious and the political, and only too often in history has the religious work of the Roman Curia been made an instrument for the effecting of its political aims. We have already stated that the Penal Legislation which found a place in our Statute Books was only part of a general system of legislation throughout Europe, and that in contrast to the legislation in Roman Catholic Countries the English legislation was never enforced with thorough-going fierceness against the Roman Catholics. Our records have not been stained by the Inquisition or by a slaughter similar to that of the Huguenots—whose destruction was commended by high Roman Catholic authority. We wish that those who enjoy all the liberties Protestants enjoy in this country would use their influence to have removed the intolerant laws that are still in force in Spain and have lately been shown to be the expression of its Ultramontane standpoint by the new Penal Code, in so far as it relates to Spanish Protestants. Those who enjoy privileges should strive to obtain them for others who are in a minority.

Religious Education in England It is well-known that American Statesmen wished to see a settlement of the Irish question and the abolition of the Saloons, because the Roman Catholic Irish were accustomed to organise their voting strength and give the strength of their poll regardless of the main principles that divided parties. The vote was cast on religious and not on American lines. The General Election has shown the same process at work in England. The great majority of Roman Catholics resident in England are of Irish descent, and now that the Irish question is removed from English politics they are organised to vote for preferential treatment in connexion with education conducted by the Roman Church on Roman Catholic lines. They have interviewed candidates and have sought their opinions and have advised—perhaps it would be more accurate to say commanded—their people to vote for the men and women who have answered the questions in accordance with the wishes of their Church. We therefore find lists containing the names of members of all three parties submitted to Electors by being posted on the Chapel doors. Of course the Roman Church is within its legal rights in doing this, but it is a proof that it uses its influence for its own party advantage to the ignoring of the graver interests that lie before the country. Disobedience to the commands of the Church is a very different thing among Protestants—if we can conceive of any Church making this claim—from what it is among Roman Catholics, where the people are taught that the Church has a claim to its unquestioning obedience among those who are practising Roman Catholics. In England we believe the Roman Church will lose more than it will gain by these tactics.

The Churchless Attention is often directed to those inhabitants of the newly created centres of population as "The Churchless." It is the duty of the Churches to follow them with the means of grace, but it is also the duty of the Churches to ask themselves were they Churchless before they entered their new homes? The

emptiness of existing Churches in centres of population is a fact that causes heart breaks to Ministers and devout people. The problem is the same in the new and the old districts, for something like religious atrophy exists and the response to the efforts of the Churches is disappointing. We know of only one remedy. Organisation has become over organisation and the guilds, brigades, societies, etcetera, that tread on one another and overlap have proved incapable of solving the problem. Let us return to the never-failing remedy for spiritual diseases—prayer and the faithful preaching of the Word of God. The greater the need the greater the call for faithful attachment to the divinely appointed means of winning souls to God.

Sunday Observance One of the outstanding signs of the weakened grip of religious institutions on the life of the people is the general decay in town and country of Sunday Observance. When Picture Palaces are crowded to excess it cannot be said that the need of fresh air is the cause of the absence from Church and the many opportunities through daylight saving and the weekly half holiday give the people of our cities splendid opportunities for recreation. The shorter hours of labour leave them free to enjoy the fresh air. No—the real cause of Sunday pleasure parties and non-observance of Sunday worship lies deeper. It arises from a lack of appreciation of duty to God. And with this there is an absence of consideration of the claims of other folk for Sunday rest. To us it is perfectly clear that the only hope of recovering Sunday rest is in Sunday worship. When this returns the Lord's Day will become once more a day of peace.

Gospel Work among Students The Inter-Varsity Fellowship of Evangelical Unions is an organisation that embraces hundreds of students in twenty groups. In London it has 400 members, in Cambridge 200 and in Glasgow 180. These figures speak for themselves and show that in the oncoming Generation there are hundreds of earnest students who are thoroughly Evangelical in outlook—true to the Revelation of Holy Scripture and therefore of necessity on their guard against Modernism and Roman Catholicism. It is specially interesting to note that most of the students are in training for the Medical profession where their witness will be of immense importance. Their sixpenny Magazine published at 49 Highbury Park, London, is a refreshing document.

Later Poems Mackenzie Bell is an Evangelical poet who has won the commendation of many who love poetry. In his "Later Poems" (6d. 3 St. Paul's Churchyard, E.C.4), he gives us a number of short poems that have music in words blended with Christian thought. They are patriotic and religious, short and pointed. Read in a short time, the booklet will live in memory as the expression of the motives that govern the life of a Christian man in the modern world.

"Aonio Paleario, one of the Italian reformers, was arrested and brought before the priests. They asked him, 'What is the first article of religion?' He answered, 'Jesus Christ.' 'And the second?' 'Jesus Christ.' 'And the third?' 'Jesus Christ.' So they burned him, because, as they thought, he left no room for the Church. They were wrong. In exalting the name of the Redeemer the martyr was laying the only true foundation for the doctrine of the Church. The Church is Christ mystical: the saints are one in Him."

D. M. McIntyre.

World Mission Notes.

Missionary Finances With the exception of the Wesleyan Methodist Missionary Society all the great denominational Missionary organisations closed their financial year with a deficit. In some cases the deficit was so large as to create very grave anxiety, and in others it is hoped that without curtailment of work ends may meet in the future. Silently behind the scenes Missionary Organisations are practising economies, which is the new name for the old enemy "retrenchments," cutting off the less profitable, as man sees them, Missionary centres and concentrating on those which seem to bear most fruit. Those who are acquainted with the history of Missionary progress know how deeply the Missionaries feel when they are transferred to other spheres of labour and how much the little flocks suffer from the absence of their leaders. This cannot be avoided, as long as the Home Churches do not provide the necessary means for the maintenance of God's work. The work is not ours and to give those who are not Christians the impression that we put our hand to the Gospel plough and turn back, is a manifest evil.

The Lesson of the World Call It is now admitted that the World Call movement among members of the Church of England has failed to accomplish what its supporters hoped. Perhaps they may retort, that if the call had not been sounded matters would now be far worse than they are and this possibly may be the case. Looking at the entire situation we believe that the failure has been due to two causes. In the first place the Church of England is not a homogeneous Church and the message sent by one section of the Church to the heathen cannot honestly be supported by the other sections. In the second place recent events have not tended to foster the spirit of unity which is essential for the success of an Appeal by the Whole Church to the Whole Church. The Call had not the definiteness which is necessary for the grip that leads to consecration, on the hearts of Christian people. The feeling that the Board of Missions encroaches on the work of the Societies is still strong among Evangelical supporters of Missionary enterprise and they are slow to provide funds to promote what they consider to be a Central Board enterprise.

One cause of the falling-off of Funds Last January, February and March were months that will long be remembered on account of the high death rate and the almost universal illness. The majority of those who support Missionary work are people who give until it hurts, and with illness in their homes and the consequent expenses they were unable to respond as they wished to the requests for renewed aid. When we remember this, we cannot be surprised that the annual March appeal for the usual help had in so many thousands of cases to remain without a response. It is not strange that the Societies have suffered. It is to be hoped when normal health has been restored and the bills have been met, that Thanksgiving Gifts will take the place of the contributions that were not sent. The Boards that administer Missionary Funds have had very anxious days and can only trust God to send them what is needed, if the work is to be maintained without drastic "economies."

Preb. Hinde at St. Bride's There was wide-spread satisfaction that the Church Missionary Society invited Preb. Hinde to preach its Annual Sermon and thereby reverted to its old practice of choosing one who does not hold high office in the Church and is representative of the great body of Anglican Evangelicals. The Vicar of Islington preached on the need of the New Birth and the whole address was centred in the doctrine of the Atonement which is the great theme for all time and

for all men. He dwelt on the duty of presenting the whole Gospel to the heathen and laid stress on the universality of sin that demands a universal Saviour. "I claim the world for my Master, Jesus Christ, yes for Him, not for the Church, not for Christianity, but for Him, Christ Jesus the Saviour. For if all else is gained, if all else is brought to the world, and it has not Him, it is in vain. In Him is life, and apart from Him there is none." The entire address had the ring of loyalty to Holy Scripture and the passion for conversions that marked the early Evangelicals and made them so great a power in the National Church.

Education or Evangelism? The old problem of the legitimacy of applying Missionary Funds to educating those who are not Christians, without definite Christian training, is again claiming attention. Demands have been made for publishing the entire amount of money devoted to non-Christian higher education, in order to set free more money for direct Evangelistic efforts. Two remarks need to be made, the expenditure by Missionary Societies is but a small part of the money spent on higher education. The State and Students supply by far the greater amount. Secondly, if Missions did not train non-Christian students they would have to provide at a much greater cost for the Higher Education of young Christians. In spite of much that may seem disappointing it is true that the influence of Christian teachers in these Higher Centres has a marked influence on those who are trained and the influence acts favourably in many unexpected directions. There is so much to be said on both sides, that the settlement of the questions may safely be left to those who are in closest touch with the work.

The Chinese Problem The China Inland Mission appeals for two hundred additional workers during the coming five years. They thereby show their faith, for China is still far from settled and the stable Government which seemed possible some months ago has not materialised. All who have read the amazing "History of Christian Missions in China" by Mr. Latourette, have been impressed by the evident signs of blessing that have accompanied the work and the terrible confusion and suffering incidental on internal national troubles. We cannot tell what the results of the prevailing unrest may be, or what course will be followed by that enigmatic personality General Feng, of whose character the most diverse accounts are given. Of one thing we are assured. As long as there are so many brave and staunch native witnesses to the Gospel, whatever set-backs may be experienced they will prove only temporary, for there are true Christian men and women ready to carry on during dark days and to reap when God sends peace. The circulation of the Bible in China is one of the chief causes for fresh courage on the part of those who love Christ and pray for China.

Religious Fusion in China Dr. Rawlinson in "The International Review of Missions," sees hope in the fact that Christian Ideals are becoming incorporated in Chinese life, "A fusion of Chinese and western religious experience has begun in China. No religion ever becomes vital in the life of a people until that happens; it is a sign of religious alertness . . . . Even a revolt against religion indicates a wide-spread attention paid to religion." There is some truth in this, but there is also a grave danger. Christianity owes much of its Western perversions to the influence of the Paganism which was brought into it by heathen converts and the characteristics that cause most distress in worship are directly due to these influences. Christ is not on a level with other teachers and a partly Christianised conception of God may be so sub-Christian in its character as to lead the people from the Truth as revealed in our Blessed Lord. Missionary enterprise must not trust to these influences for progress. The Truth must be faithfully preached by convinced men and women, if China is to be won for Christ.

A Call to Central Asia Miss Mildred Cable, whose remarkable journeying is familiar to the readers of these notes, is humiliated when she contrasts the position of the Church in Central Asia in the fourth Century with its present meagre representation. In the little-known countries in this part of the world real pioneer work has to be done and real hardships have to be undertaken. "It is not mission stations and the stationary missionary that are called for, but men and women so free from any home claim that their movements are quite unimpeded, literal pilgrim preachers, tent dwellers among tent dwellers, and nomads among a nomad people . . . . Fatigue and deprivations, loneliness and danger, are the daily portion of Christ's messengers in Central Asia." Here is a call that reminds us of what St. Paul suffered during his Missionary labours and at the same time exposes the preachers to experiences that even St. Paul had not to face. We believe that missionaries will be found prepared to undertake this work and that their reward will be great.

Indian Missions Elsewhere we have referred to the Scheme for Union in South India and as the questions of an ecclesiastical character in connexion with it have more to do with the Home Church than the Church in the district, we do not discuss it in these Notes. It is but one of the many signs that Indian Christians are looking for the time when denominational distinctions that are meaningless to them will disappear in a United Evangelical Church. The need for Unity grows month by month as there are signs that the changes in Indian life, that will probably be general, may very easily make it essential for preservation of the ground won and progress in the future, for a closer approximation in aim and policy of all Christian Missions. We may not go so far as Mr. Gandhi, who declared that if Christ came to India He would be welcomed with open arms. Many of the most experienced Missionaries say that He would soon be put to death. We are inclined to agree with them on this point, as a great deal of the writing in India to-day is merely political in its bearing and has no deep religious conviction behind it.

India Hungers for Christ Dr. Stanley Jones says that India hungers for Christ and this must be understood in the sense that he uses the phrase when he says that he found the hunger for Christ among the *blasé* hard-shelled students of America. "They were hungry for reality," and this hunger is everywhere found among men. He, however, holds, "India is always ready to take — into her expansive soul. Christ may be added on—provided you leave it at that. Our difficulty is that He is not A way, but THE way. That goes against the grain. So the spiritual battle has only begun." He recognises that the trying time for the Christian Church is yet to come. India has a contribution to make to the Treasury of Faith along the lines of devotion and meditation. In his opinion the Indian Church to-day is taking as much self-government as it wants and the best suited form of Church Government for India is that of Constitutional Episcopacy.

An Indian Fact Bishop Whitehead agrees with Dr. Jones that it is largely the outcasts who have responded to the Gospel call. They have not had much of the heritage of India, for their heritage has been that of dirt, disease and devils. It is very hard for us to understand the isolation of these poor people in India and their response recalls Our Lord's words with a fresh meaning, "the poor have the Gospel preached to them." Illiterate, depressed and despised they have never had any chance of rising out of the slough of their caste mire, until the vision of Jesus was presented to them. It is remarkable how the Caste Christians, that have been brought into corporate union with these poor people, have responded to the claims of brotherhood in Christ. Elsewhere the older Christian Indians may reflect that the many thousands admitted to the Church from the outcasts lower the prestige of the Church. In the districts where these outcasts have

been baptized they are welcomed as brethren by the higher caste Christians. Truly a wonderful triumph of grace.

The Zenana Bible and Medical Mission The Z.B.M.M. Report lays stress on its strong Evangelicalism and its emphasis upon unity. The whole history of the Society proves this, and this accounts for its being able to say: "As we survey our field in India we are more than ever impressed with the tremendous opportunities which are presented to our missionaries. We feel that the Z.B.M.M. has a special, and almost unique place in the confidence of the Indian people; its Hospitals, Babies' Homes, Orphanage Schools, Village Schools, High Schools and training Classes stand high in public estimation as centres of Christian service and expression of Christian sympathy—centres which opinion in India realises it would be a calamity to close." This is the simple truth. Downright definiteness and Christian Unity in practice cannot fail anywhere to leave their mark upon humanity and the blessing which God has given this Society proves that India is no exception to the rule.

Latin America We hear much about the persecution of Roman Catholics in Mexico, but Mr. George A. Miller in "World Dominion" tells us that the law is applied impartially to Roman Catholics and Protestants. A law requires all priests and pastors to sign the public registers with witnesses stating what and where are their spheres of activity and authority. The Protestants have signed this, but the Roman Catholics have refused to do so as by so doing they would admit that Rome has to submit to State jurisdiction. For this reason there have not been Priests in any Roman Catholic Churches since August 1926. "The people go to the Churches, kept open by official committees of laymen, and pray, make the stations of the Cross, and listen to religious reading carried on by appointed laymen." He also tells us that the Evangelical Churches are full of worshippers and the outlook has never been so bright as at this moment.

S. America In South America great changes are taking place and the poor stand in supreme need of the Gospel. Intelligent men generally are breaking away from the superstition and intolerance of the State Church. The women are still attached to Romanism. Those who break away from the Roman Church do not come to the Evangelical Churches. They write books exalting high ideals and pay poetic and philosophic tribute to Our Lord. This is a phenomenon familiar to all who know Latin lands, but it does not do much to advance the spread of the Gospel. The work tends to become self-supporting by concentrating on strong centres and by not going forward to the un-evangelised fields. This is due to lack of help from outside. It seems that there is a parallel in the United States to what is so regretful in Great Britain, a lack of wide interest in the work of evangelisation among the Latin people who live in superstition and are drifting rapidly to unbelief. No Evangelical Church can circulate Bibles among the Latin people and then refuse them the help they need for the maintenance of the ministry of the Gospel.

> **"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord."**

Books Worth Reading.

WILLIAM FULLER GOOCH: A TRIBUTE AND A TESTIMONY. By His Son, HENRY MARTYN GOOCH. (World's Evangelical Alliance, 5s. net.)

The first thing that strikes one about this book is that it is beautifully produced, and at a most reasonable price. Binding, paper, print and illustrations make it a pleasure to look upon. Further examination deepens the first impression, for upon perusal the book is found to be a worthy "tribute and testimony" to the memory of a servant of Jesus Christ greatly honoured and beloved.

All who knew William Fuller Gooch were impressed by his sanity, his sincerity and his saintliness. There was, moreover, in his make-up that peculiarly Christian quality which Paul calls "*epieikeia*," a virtue more easily recognised than translated. Matthew Arnold called it, "sweet reasonableness." The A.V. has "moderation," and there are half a dozen other attempts, including "yieldingness" and "unselfishness." It is that gentleness which can never be mistaken for "weakness." Pastor Fuller Gooch, as this memorial volume shows, was a man of deep convictions, slowly learned, strongly held and lucidly expounded.

Robertson Nicoll once wrote to a well-known Higher Critic: "It always impresses me that with you *every* question is open. Now, I cannot think that they should be so. Some questions are closed, else how can we be set for the defence of the Gospel?" How, indeed? Fuller Gooch had his settled convictions solidly based upon the Word of God, but his defence of the Gospel, the weapons of his warfare, were not carnal, but spiritual and mighty through God.

The Advent Hope gave rapture to his forward view. He lived as one who was expecting his Lord, and who shall say that his expectation was disappointed? Throughout his life the thought of the Second Advent was—as it ever should be—a stimulus to watchfulness and holy living.

This noble record of a noble life with its many activities at home and abroad cannot fail to do good, and hosts of friends who honour his memory will desire to give it the widest possible circulation. J. CHALMERS LYON.

We have received from Messrs. Thynne & Jarvis a reprint of DONE AND DARED IN OLD FRANCE, by DEBORAH ALCOCK, a stirring story by this talented author, at the extremely cheap price of 2s. 6d. net; also WHERE GO THE DEAD, by Rev. C. HALE AMOS (3s. 6d. net). This book is some answer to the statement of Sir Arthur Keith that "the soul perisheth with the body." It shows that the last word on the subject is with Revealed Truth. We commend the volume to those who wish to study the subject in the light of Scripture; also THE APOCALYPSE EXPOUNDED BY HOLY SCRIPTURE, by ROBERT GOVETT. Originally issued in four volumes this book has long been out of print. Every one will not agree with Govett's interpretations of the book of the Revelation, but this is a valuable commentary in which each chapter is dealt with verse by verse.

From the Church Missionary Society we have received a striking booklet by the Rev. W. WILSON CASH, entitled PERSIA OLD AND NEW, a marvel of cheapness at 1s. net. It is full of facts concerning the present situation in Persia, and constitutes a call to the Church at home which should not be overlooked. From the same source comes THE SEARCH, C.M.S. story of the year 1928/1929 (1s. net), a world survey of C.M.S. work, enlightening and valuable in its story of sorrows and trials in the task of evangelisation

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From the China Inland Mission, MASON OF KWANGCHOW (1s. net), by Rev. F. HOUGHTON, B.A., an illuminating account of missionary devotion in the evangelisation of the Chinese people, also a plea that men and women of the same spirit may be raised up and sent forth to China in this day of opportunity.

THE PROTESTANT MARTYRS OF KENT, by G. ANDERSON MILLER (Messrs. Marshall, Morgan & Scott, Ltd. 1s.). This is a reprint of the volume written by the late G. Anderson Miller, for over thirty years pastor of the Baptist Church at Rochester. It is "Dedicated to the Rev. W. Fuller Gooch, my faithful and loving pastor before being ordained to the ministry of Christ, and my inspiring example and helpful friend ever since." Mr. Miller's account of the Protestant martyrs of Kent is both able and instructive. He was the means before he died of erecting a memorial tablet to their memory on the walls of Rochester Baptist Church. After Mr. Miller's death the tablet was unveiled by the late Pastor W. Fuller Gooch, in the presence of the Mayor of Rochester and a large assembly representing the Protestant Churches of Rochester.——